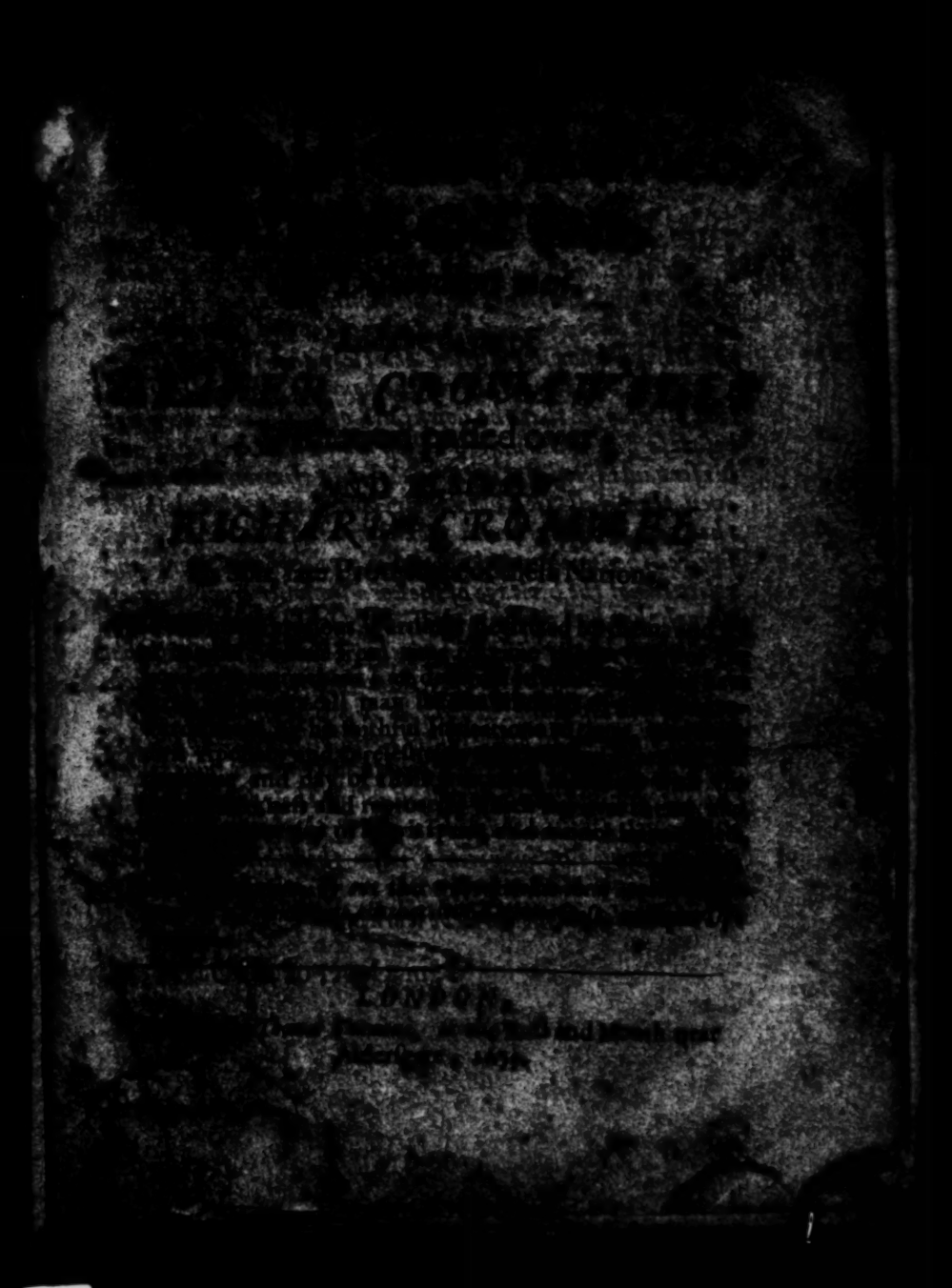

TO THE READER.

FRiend, out of the same love from whence these were written, do I put them to publick view, and it was not without much doubtings and questioning in my own spirit, but at last having found perfect freedom and strength from the Lord, knowing that I am clear and free altogether of other ends, saving them for the honour of the truth, and that all may see that the downfalls of these men were not before sufficient warnings, which makes the Lord free, and his servants free from what is come to pass upon them, and even their fall lies upon their own heads that despised the Lords warnings, and would none of his Counsel, but suffered the innocent to be oppressed under their power, and relieved not the heritage of the Lord from her cruel enemies, though they had power to do it, but sought their own glory, and how to be established in greatness in the earth, till that the Lord hath cast them out, and made them as a reproach. And these things that have come to pass upon them, may be as warnings to all other Rulers that doth succeed them, and they may know that the Lord is just and his Judgements Righteous, and whosoever shall follow their steps, and be Oppressors of the Lords heritage, as they were, the Lord shall extend his Judgments unto them also, and their destruction shall come, even like as upon these before them; Therefore let all the earth be warned.

I am a lover of SION.

For

For the hands of the Protector.

FRIEND,

MAny warnings hast thou had from the mouth of the Lord, his love hath been towards thee, and the glorious day of his visitation hath shined over thy head, wherein he hath called unto thee to hear and obey his voice, and would have instructed thee in the way that thou shouldst walk, that thy Soul might live for ever in Peace and Rest, when this world is passed away; and that in this present world he might have made thee a blessing to thy self and posterity and people, and a praise in thy Dominions, and unto ages after thee, if thou hadst hearkned and obeyed his voice, and chosen his way and Counsel, and not thine own; and then would he have made thine enemies to have bowed under thee, and the force of their policy and arm should never have prevailed against thee, and thou shalt be delivered from the will of all that hate thee, if thou yet will hearken unto him, and receive his instruction, and let thy heart to seek his honour more then thine own, and will let his Counsel be thy guide & ruler, & not vain man, which must be brought to naught; even now, before the day of thy visitation be spent, never more to be recalled, and the time come when God will cease to strive with thee, & will not call unto thee, but will leave thee to thy own hearts false judgment, and the counsels of treacherous men; And Friend I as one that hath obtained mercy from the Lord, unto whom his Word is committed, being moved of him, do hereby in his presence yet once more warn thee, that thou fear before him, and diligently hearken to him, and seek him with all thy heart, that thou mayst know his Will and Counsel concerning thee, and may do it, and find favour in his sight, and live; and now is the day that his hand is stretched forth unto thee, to make thee a blessing, or to leave thee a curse for ever; and the dayes of thy visitation is near an end, when God will no more call unto thee, nor hear thee, when in the day of thy trouble

thou eals to him, neither will answer thee by vision nor dream, nor Prophet, but will leave thee to the counsels of treacherous men, who will seek after thy life, and wait for thy overthrow, and watch for evil against thee, that they may glory in thy desolation; and such there is, of whom thou hast need to beware; and if thou reject the Counsel of the Lord, and follow the desires of thine own heart, and the wills of men, and will not have the light of the world, Christ Jesus only, to rule thee and to teach thee, which condemns all evil, then shall evil surely fall upon thee, if thou lovest not the light in thee, which condemns it, and the Judgments of God, nor the day of his last visitation with vengeance, thou mayest not escape; Therefore consider, and mark my words, and let this Counsel be acceptable unto thee, that thy dayes may be many, and blessed upon earth; And first consider, and let it move upon thee to meekness, to humbleness and to fear before the Lord, assuredly knowing, that it is he that changeth times and things, and that bringeth down and setteth up whomsoever he will; and how that thou was raised from a low estate, and set over all, thine enemies, and thy horn was exalted above them all and he gave thee the necks of Princes to tread upon, and more honourable; and their Dominions to inherit, and thou was set a Ruler in much Dominion, and had favour in his sight, and in the sight of many People who wished well unto thee for a blessing; many victories honourable and remarkable was given unto thee, over them who had exalted themselves against God; and ruled in tyranny over his people; whom the Lord pitried, and thou an instrument in his hand, was ordained by him, to lead forth a people, whom he blessed with thee, against a cruel People, and generation of oppressors, who exercised tyrannie over the Lords heritage, till they were taken away and cast out, and is a reproach unto the Lord and his People unto this day; and even so shall all be that follows their example and are oppressors and tyrants over the seed of God; as they were; and this thou knowest, that not by might, nor multitude, but by the arm of the Lord, were they subdued and made a prey unto thee, and their treasures a spoil unto thy hands; and so it was, that thou mightest have glorified

him

him for ever; and exalted him in the great Congregation, and gone on in faithfulneſs to the end, and in that day when thou was raiſed up, when the fear of the Lord was before thy face, and thy heart was towards him; and thou was but little in thine own eyes, then was it well with thee, and the Lord bleſſed thee, and made thee honourable, and his people had love towards thee, and deſires for thee, that thou might have been as a helper to the poor and a father to the faithful, and a preſerver of the upright from unreaſonable men, and an eaſer of the oppreſſed, & a taker away of every oppreſſive bond; and it was not once thought concerning thee, that the hands of the ungodly would have been ſtrengthened againſt the righteous under thee; or that ſuch grievous and cruel burthens and oppreſſions would ever have been laid upon the Juſt, and acted againſt them, in thy name, and under thy Dominion, as unrighteouſly have come to paſſe in theſe three years, as a large teſtimony might be given; and this thy ſuffering of ſuch things is thy tranſgreſſion, and thou haſt not requited the Lord well for his goodneſs unto thee; nor fulfilled his will in ſuffering that to be done under thee, and in thy name, which the Lord raiſed thee againſt to break down, hadſt thou been faithful to the end. Again conſider and let it move on thy heart not to exalt thy ſelf, nor to be high minded, but to fear continually, knowing that thou ſtandeſt not by thy ſelf but by another, and that he is able to abaſe thee, and give thee into the will of thy enemies; when ſoever he will, and how the Lord hath preſerved thee ſometimes wonderfully, and doth unto this day, from the murderous plots and crafty policie of evil men, who ſeeks thy evil, and would rejoyce in thy fall, and in the deſolation of thy family and countries; how have they and do they lay ſnares for thy feet, that thou may be cut off from amongſt men, and die unhappily, and be accounted a curſe; and yet to this day he hath preſerved thee and been near thee to keep thee, though thou haſt hardly known it; and the Lords end is love to thee in all theſe things, and yet a little longer to try thee, and that thou might give him the glory; O that thy heart were opened to ſee his hand, that thou mayſt live unto him, and die in him in peace; and beware

least hardness of heart possesse thee; if thou slight his love, and so be shut up in darkness, and given to the desires of thine enemies, and left to the counsels of treacherous men, who may seek to exalt thee by flattery that they might the better cast thee down, and destroy thee, and blot out thy name in reproach, and make thy posterity a People miserable; but now O consider and let it enter into thy heart, for thou hast not answered the Lord, but been wanting to him for all this, and hast chosen thy own way and glory rather then his, and not fulfilled his counsel in raising thee, for the bonds of crueltie are not loosed by thee, and the oppressed is not altogether set free, neither is oppression taken off from the back of the poor, nor the Laws regulated, nor liberty of pure conscience altogether allowed; but these Dominions are filled with cruel oppressors, and the poor groans every where under their heavy hand of injustice, the needy are trodden down under foot, and the oppressed cries for deliverance, and are ready to faint for true Justice, and Judgement; the proud exalts himself against the poor, and the high minded and Rebellious contemns the meek of the earth; the horn of the ungodly is exalted over the Lords heritage, and they that are departed from iniquity are become a prey to oppressors, and the cruel hearted deals cruelly with the innocent in these Nations; and such whom the Lord hath freed in their consciences from false worships and Teachers, and from the wayes of sin and death, are made slaves, and greedily preyed upon by unjust men, through casting into prisons, and dungeons, and unjust fines, and illegal proceedings, and beatings and abusings, and woundings and bruisings, hard to be expressed and large to be declared; even the hands of many of the people over whom thou art set to rule, are full of blood, merciless and cruel, and neither fears God, nor are subject to the just rule and Government of men; and the mouth of many of thy subservant Rulers and Governours that have their power from thee are as the teeth of young Lions, and the upright and harmless are devoured and made a spoil by them, through policy and oppression; both in their persons and estates; if I perish I must speak the truth; my life is not dear to me for the truth

ſake; many who ſhould have judged in true Juſtice and righteouſneſs the cauſe of the poor, have been as briars and thorns to inſnare and pierce the juſt man; and have perverted Judgement, and turned it backward, & equity have hardly had place to enter; moſt of the priſons this day in all thy Jurisdictions have and doth teſtifie the unjuſt judgement, and the great oppreſſions and cruelties of ſome in Authority who have uſed, or rather abuſed thy name, and made it a cloak for their hard-heartedneſs; O my heart is troubled, and my bowels pained at the remembrance of this; how doth the poor cry under the heavy hand of oppeſſion, and the needy lament for want of true Judgement, and the oppreſſed groan for want of deliverance? and theſe things are thought upon by the Lord, though not conſidered by thee as they ought to be; and becauſe of this will he ariſe to plead the cauſe of the innocent againſt him that is too ſtrong for him; and will daſh to pieces his enemies, and break the jawes of the devourers, and the righteous ſhall not alwayes be a prey to the teeth of the ungodly. O Friend when wilt thou conſider the oppreſſion of the poor, and hearken to the cry of the oppreſſed within thee, and without thee, when ſhall it enter into thy heart, this cauſe of the unjuſt ſufferings of the Lords people, from which thou canſt not altogether be excuſed? for it is acted in thy name, though not by thee. O let thy ear be opened unto the cryes of the oppreſſed in the priſons; and let the cauſe of the innocent come before thee, and let thy heart be pierced at the conſideration of theſe things which are come to paſs in thy dayes, contrary to the expectation of many, and ſee if it be, not contrary to thy own promiſes ſometimes vowed by thee; let the light of Chriſt in thy own conſcience anſwer, and ſome of the multitude of the grievous oppreſſions of which the Land is full, hath been laid at thy door and brought unto thee, but ſcarcely found an entrance upon thee; and this aggravates the crime of thy tranſgreſſion, in that thou knoweſt of theſe things; & wonderful is it to conſider, that even thou with whom the power of the Lord hath ſometimes been, ſhould now ſuffer that people with whom the power of the Lord is to be perſecuted, and thy name to be a cloak for it; how many in all parts of this Nation have

been

been and are at this day grievous sufferers under cruel bondage concerning tythes, that great abomination and idol, and cause of heavy groanings? the bodies of many just men violently surprized, and cast into Goals and prisons unjustly, and some illegally; their cruelly suffering the loss of their liberties and the enjoyments of their families, and honest assemblies; and others have their goods spoiled and made havock upon, almost to the ruine of families by unreasonable men, through unjust Judgement and cruel dealings of some in Authority for so much unjustly, challenged by the Priest or impropriator, it may be; they distress five times so much, to the great shame of the government of a Christian Nation; as may appear in a Book called *the cry of the oppressed*; and how many are ready even to faint under the hard oppression of maintaining hireling Teachers, and idol Temples; many for that cause also being unjust sufferers in bodies and estates, by cruel imprisonment and spoiling of goods; the very cry of this oppression reaches unto heaven against thee, who suffers it, and against the idol shepherds who are the ground of it, who makes a prey upon Gods heritage; and the Lord God will be avenged upon them, and they and their staff shall utterly perish; wo unto them, and to the idol worships of which the Land is full, which they uphold, which causes the hearts of the righteous to mourn, because of the seed of God which is in captivity under them; again many are unjust and woful sufferers because they cannot swear on this or that occasion, though in all causes they speak the truth, and do obey Christs commands, even such are trodden upon by unjust fines charged upon them, and imposed oppressions; the example of which never went before; many parts of this Land is witness of this; and this is by the corruptness of some that bear rule under thee, who rules not for God as they ought, but turns the sword of justice, and doth unjustly thereby, and grieves the Lord, and dishonours thee; Again some suffer long and tedious imprisonments, and others cruel stripes and abuses, and danger of life many times from wicked men, for reproving sin and crying against the abomination of the times, which the Scriptures also testifie against, in streets or Temples, or other places; some having

been ſent to priſon, taken on the high way, and no evil charged againſt them, and others committed, being taken out of peaceable meetings, and whipped and ſent to priſon without tranſgreſſion of any Law, juſt or unjuſt, wholly through the rage and envy of the Devil, and ſuch who have perverted Judgement and Juſtice, and ſome in priſons have ſuffered ſuperaboundantly from the hands of the cruel Gaolers, and their ſervants, by beatings and threatnings, and putting irons on them, and not ſuffering any of their friends to viſit them with neceſſaries; and ſome have died in the priſons, whoſe lives was not dear to them, whoſe blood will be reckoned on account againſt thee, one day; and many more other wayes have ſuffered grievous things, as baniſhments out of Towns, and whipping and ſtocking, and grievous unjuſt abuſes, and none of theſe for evil doing, but for good; even becauſe they cannot bow to the Devil, but are redeemed out of the world and therefore the world hates them, and ſome have ſuffered hard cruelties becauſe they could not reſpect perſons and bow with Hat, or knee; and from theſe cruelties canſt thou not altogether be excuſed in the ſight of God; being brought forth in thy name and under thy power; conſider friend, and be awakened to true Judgement, let the Lord ſearch thy heart, and lay theſe things to mind, that thou may be an inſtrument to remove every burthen, and may at laſt fulfill the will of God, are they nothing to thee; that ſuch things ſhould be brought forth under thee? O, be awakened, be awakened, and now ſeek the Lords glory and not thine own, leaſt thou periſh before the Lord and men; nay if men would give thee * honour and high Titles and princely thrones take it not, for that which would exalt and honour thee in the world, would betray thee to the world and caſt thee down in the ſight of the world, and this is Gods word to thee; what? ſhall the whole Nation be perjured men, and thou the cauſe of it? and wilt thou tranſgreſſe by building again that which thou haſt deſtroyed? then ſhall the Lord and his light in every conſcience bear witneſs againſt thee, let it not be, but deny thy ſelf and thou wilt find the Lord honouring thee, give heed unto my words and underſtand my ſpeech, be not exalted by man leaſt man

* This was meant that he ſhould deny to be made King that was in agitation when this letter was written.

betray thee; the Lord give thee an underſtanding in thi and guide thee in his Councel, and the rather above all th ngs, let thy heart be ſtirred up in thee for the Lord, for now is he ſetting up the dominion of his Son, which never ſhall ha e an end, and thy Dominion muſt bow under it, and all the Dominions of the earth, or elſe be confounded and brok n to pieces, the glory of the Lord is revealing, and thine ſha l be vailed before it, and the glory of all fleſh ſhall fall; ther fore ſtrive not openly nor ſecretly againſt his way, for it ſhall pro-ſper, there is no enchantment againſt us nor any formed wea-pon that can proſper; knoweſt thou not that the Ki g of Righteouſneſſe might command thouſands of his Saints to a-venge him of his adverſaries, and to plead his cauſe again the rebellious? all power is in his hand, yea and the auth rity and dominion ſhall be in the hands of his Saints, and e very one that exalts himſelf againſt them ſhall be bro ght down, not by an outward ſword or might of man, but by his out-ſtretched arm, and all crowns that are mortal ſhall be troden down, by him whoſe crown is immortal and never fades away; therefore be wiſe and learned, this is thy day, as thou dealeſt or ſuffereſt to be done with the Lords people, ſo to thee it ſhall be done in that day, when their Government ſhall outreach thine and be ſet a top of it, as thou hopes for mercy from the Lord, when his K ng-dom conquers thee and thine; Now deal favourably and re-lieve the oppreſſed; boaſt not thy ſelf though the Lord hath uſed thee in his hand, but know that when he will he can caſt thee, a rod, out of his hand into the fire; for in his hand thou art, if thou honour him he will honour thee, otherwi e he can, yea, and will confound thee and break thee, and make thee weak as water before him; his love, through my h art, breaths unto thee; he would thy happineſſe if thou wi lfully contemn it not, by exalting thy ſelf and ſeeking thine own glory, and hardening thy heart againſt the cry of the poor; and this I was moved in the bowels of pitty to lay before thee, who am thy friend, not in flattery, but in an upright he art, who wiſheth well unto thee in the Lord.

A Friend to the Kingdom of Chriſt and not of this world,

but

but an heir of Immortality with the Son of God, called

EDWARD BURROUGH.

The Original of this was given to the hands of Oliver Cromwell *then Protector, in the third moneth of the Year,* 1657.

For the hands of Oliver Cromwell *called Protector.*

FRIEND,

I am moved to write to thee, from the occasion of being with thee yesterday, and I take liberty from the true love and pitty stired up in my hart towards thee, who am thy friend and wisheth well unto thee in the Lord, even that salvation thou mayest receive, and that thy way may be blessed upon earth, and the fruits of the knowledge of God might more abound in thee, and the fruits of ignorance lesse, which doth appear, which I wish might be cut off before they wholly over-grow thee, and remove the blessing far from thee in this life and in the life to come, and bring upon thee destruction; for the fruits of all unrighteousnesse, brings death, sorrow, and misery, and the light of Christ in thee shall answer in all things to the justnesse of the judgements of the Lord. Thou sayest in effect, that thou wouldest not, or thou desirest not our persecution, or that we should be persecuted by cruelty or unjust imprisonment; now consider what the cause is, that what thou desirest not to be done, yet is done, thou having power in thy hand onely to prevent what thou wouldest not have done, is it not thine own unfaithfulnesse to the principle of God in thee, which beareth witnesse against the persecution of the innocent? or is it that thou mayest please men and therefore rather suffers wickednesse to abound, and injustice and oppression to be acted against the poor, (making it appear thou art willing to do the false teachers of this Nation and wicked men a pleasure) then to own the people of God in relieving them, and easing their cruel burthens and oppressions laid upon them by unjust men, for a word of thy

mouth, or the shew of thy countenance in dislike of these many cruel and unjust persecutions, would bind the hand of many blood-thirsty men, and stop the mouths of many devourers; and therefore because of thine own unfaithfulness doth that come to passe which thou desirest not? and so I must needs say this appears to be evil in thee, to say in effect thou approvest not, or thou desirest not our persecution, and yet it is done, when the power is in thy hand to remove it, and this in much love and great pains, I declare unto thee in the fear and Councel of God.

Further thou sayest, thou *art not guilty of these persecutions laid unjustly upon us.*

Again consider, I say thou canst not be cleared in the sight of the Lord God from them, being acted under thee, and in thy name, in the day of the Lord the light of Christ in thee shall answer this; for there seemes to be rather a favouring of them in thee, and by forbearance of the actors of cruelty by which their hands are strengthened, then any dislike shewed by thee in bearing thy witnesse as thou ought'st to do against them; for thou knowest of some in this City and elsewhere, whom we know to be just men, who suffers imprisonment and the losse of their liberties, because for conscience sake they cannot, swear, and many others in this Nation suffering cruel things upon the like or same ground, even for well doing, and not for evil, which oppression might be removed, and their unjust sufferings taken off by thee, by a word from thy mouth or pen, and this makes it to appear that thou canst not be clear in the sight of God in these things, because not helped by thee who hath the power to help it, and this is true love; I give thee to understand in the day of recompence shalt thou know the Lord will not clear thee, except thou repent and ease the oppressed; other things thou speakest about the light of Christ, which lighteneth every man that cometh into the World with the light of life, or with the light of condemnation, and about the Ministry of this Nation, with some other things which I had a desire to have answered if time had been seasonable, and thou willing to have heard, but thou shouldest not have appeared in such lightnesse, especially when speaking of the things of God which did grieve the spirit of

the Lord, and vex the righteous ſoul, which behaviour with ſome words which thou utteredſt with the Light of Chriſt, is to be condemned, and which I do judge with the life of God, and yet doth tender and preſerve the meaſure of juſtneſſe and honeſty which is in thee, but thou art high above the principle of God, and cannot receive the teachings of the Father into that mind which is Light and unſtable, for the Councel of God is manifeſt to the meek and to the lowly, but there is much in thee to be judged when thou comeſt to the witneſſe of God in thee; and as concerning the light of Chriſt at which thou ſtumbleſt, by which every man that comes into the World is enlightened; in ſhort this I ſay, the Light to thee is given of God, and it muſt thou own to be thy onely teacher, to receive by it from the Father, and to be guided by it in all things if ever thou inherit Gods Kingdom of righteouſneſſe and peace, and this is the word of the Lord to thee; and as concerning the Miniſtry of *England* for which in part thou ſeems to plead, thus I ſay in plainneſſe, generally it is not of God but of Anti-chriſt, and the Lord is againſt it, for it is the ground of the greateſt oppreſſion of the poor in its maintenance, as any one particular abomination which this day is in the Nation, and this is the truth from the Lord, and if thou ſet thy ſelf to uphold them by any law made, or to make againſt ſuch whom God hath raiſed to bear witnes againſt them their wayes and idolatries, thou ſhalt fall with them into perdition, and be overthrown amongſt them in the juſt and righteous judgements, and this is the word of the Lord to thee; for God is riſen of a truth to make war againſt the beaſt which long hath reigned, and againſt the falſe prophets which hath long deceived the World, and I warn thee withhold thy hand from helping them, if thou mean to be preſerved or bleſſed in thy perſon, in thy family and in thy Armies; for as I ſaid to thee, the Kingdom of Chriſt is ſetting up by his own power, and all muſt bow and become ſubject thereunto, he needs none of thy policie, nor the ſtrength of thy arm to advance him, yet would he have thee not to prove thy ſelf an open enemy thereof, by doing or ſuffering to be done cruelty and injuſtice againſt them whom the Lord is redeeming out of this World into ſubjection unto that Kingdom, leaſt thou be ſuch a one as will not enter thy ſelf nor ſuffer others to enter, and

& to destruction come upon thee; wherfore arise as out of sleep and slumber not in this worlds glory and honour, come away and appear for the Lord rather then against him, be not overcome by the pleasures of this World, nor the flattering titles of men, wink not at the cruelty and oppression acted by some who shelters under thee, and makes thy name a cloak for mischief against the upright, but let the Testimony of God in thee answer for his people; this Law is not just by which many suffers because they cannot swear, and because they cannot cease to declare against sin and iniquity, let that of God in thee bear witnesse, and thou and thy name being chief in the execution of this Law, what will thy account be to the Lord in his day? Consider I say consider, and be thou changed in thy mind and heart, least thou having forgotten God and his many deliverances, be shut up and numbered for destruction, and I say and desire the Lord give thee a more perfect understanding of his wayes and judgements, and that the Crown Immortal thou mayest strive for, by meeknesse and righteousnesse through relieving the oppressed, and shewing mercy to the poor, and removing every burthen which lies upon the innocent, and this is the desire of him who is thy friend and would not have thee crowned with dishonour through suffering the people of God to be oppressed in thy name, which will be thy overthrow absolutely if thou remove it not by returning and easing the oppressed.

This was delivered to his hands about the begining of the 4th. *moneth*, 1657.

EDWARD BURROUGH.

For the hands of the Protector.

FRIEND,

THou oughtest to stand in the Councel of God in all things, and not to follow the Councel of thy own heart, nor to act things in thine own will, neither shouldest thou suffer others to act under thee, and in thy name that which is unjust,

juſt, and unrighteous; much unrighteouſneſſe, and great oppreſſion is acted in thy name, by which the good name (Protector) is abuſed and ſubverted, and inſtead of protection by it, great unjuſtice is acted under it and covered with it; and this one thing I am moved to lay before thee, which hath been acted by thee or under thee, not without thy knowledge, in which thou haſt done evil in the ſight of the Lord, and one day thou wilt know it; ſeveral in theſe Nations juſtices of the peace and other Officers who have been in truſt under thee, when they have owned the people of God in ſcorn called Quakers, have been caſt out of their places though they have not denied to ſerve thee and the Common-Wealth, neither hath unfaithfulneſſe to their truſt been proved againſt them, and alſo ſeveral Souldiers now of late in *Scotland* and elſewhere, have been turned out of their places becauſe of the ſame thing, (*viz.*) for owning the people of God, and theſe things are not right in the ſight of the Lord, that ſuch who have been for many years faithful in the ſervice and in their truſt, and hazzarded life and liberty for conſcience ſake, to injoy liberty of conſcience, which they cannot now poſſeſs becauſe of thee, but are caſt out for the exerciſe of their pure conſcience, this thing the Lord is grieved with, and with thee becauſe of it, for thou dideſt not obtain this victory of peace and freedom by thy own ſword, then why ſhould it be thus improved to thy own ends? Conſider of it, for this makes the Nations more unhappie and leſſe bleſſed, when ſuch who delight in true juſtice and judgement are caſt out of their places, and ſo deprived of giving their judgement among men, and abſolutely this will make thy army leſſe proſperous and more unbleſſed, when ſuch who feareth the Lord, and againſt whom thou cannot juſtly charge evil, are caſt out and deſpiſed, and this in time thou mayeſt ſee to thy ſorrow, and as thy friend I lay this before thee, and do in plainnes tell thee, if thou thus utterly deny the people of God in the day of thy proſperity, and thus wholy caſt them out of thy ſervice, they cannot ſtand by thee nor own thee in the day of thy trouble, and ſuch as thou cleaveſt unto may be a broken ſtaffe in thy time of need; Ah friend, theſe things do ſhew that thy heart is not right in the ſight of the Lord, and that juſtice and true judgement,

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righteousneſſe and truth is even deſpiſed in this Land, and not ſincerely owned by thee, when as ſuch who feareth the Lord, are thus caſt out of Judicatories in thy Government, and out of defence in thy armies; what, is this the end of that long travel in wars, and of ſo many fair promiſes of liberty of conſcience, that juſt men ſhould thus be dealt withal, the Heathen Kingdoms may mock at this, that while ſome have pretended liberty of conſcience, are become perſecutors of ſuch whoſe conſciences are juſtly exerciſed, and as I have ſome time ſaid to thee, much injuſtice and great oppreſſions and cruel perſecutions continues daily to be acted in thy name, which is numbred up againſt thee upon account, becauſe of hiding thy face from the cry of the poor, as one without bowels of compaſſion unto ſuch who have truely ſerved with thee in a faithful ſervice for the Common-Wealth, who many of them now are grievous ſufferers under thee.

Conſider of theſe things, and ſearch what will be the end of them, the Lord open thy underſtanding, that more of the wiſdom of God may guide thee, and leſſe of the Policie and wiſdom of man, which will betray thee of Gods Kingdom, and may in the end caſt thee down in this World alſo.

Edward Burrough.

The Original of this was delivered to his hands in the fifth moneth, 1657.

FRIEND,

IT is upon me, and alſo I am preſſed in ſpirit thereunto, to give unto thee, even unto thee *Oliver* Protector, the perfect meaſure of thy dominions, and how they ſtand in relation to thee as concerning the affections of the people towards thee, whereby thou mayeſt underſtand thy own condition, and the ſtate of thy Government as I have viewed it in true judgment, and marked it upon ſerious conſideration, and what I write is in perfect love unto thee, how ever thou mayeſt judge of it, and

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of theſe things it will be well for thee to conſider, now while it is time ere it be too late.

Many Enemies thou haſt which watches over thee for evil and not for good, who would rejoyce in thy overthrow; and firſt there is a people ſcattered through all theſe Nations who is full of wrath and ravening envy towards thee, even of thoſe known by the name of malignants party, in whoſe hearts to this day there is continual hatred, and evil ſurmiſing lodgeth againſt thee and all thy off-ſpring; and I believe (without any further knowledge) that daily advantage they ſeek againſt thee, by ſubtil conſpiracies and ſecret plottings, of maliciouſneſſe in their evil hearts, ſeeking by all means if it be poſſible how to be avenged, and not ſliping any advantage how to revenge themſelves, and the cauſe of their King, and of theſe ſcattered under thy Government is not a few but rather the greater number, who thus ſtands in affections to thee, with no better purpoſe of good towards thee, then to deſtroy thee by any mens if it were in their power, and to take away thy Name in reproach, ſuch is the cruelty and deſperateneſſe of ſome of them, their own lives are not dear unto them, to take away thine; I have felt the ſtrength of their rage againſt thee, which carries them above ſence, or fear to forego any danger that they might ſee their deſired end of thee; their malice towards thee is ſo ſeated in their wrathful hearts, that it cannot eaſily be quenched, I know the Lord hath curſed them and their endeavours to this day, and thou haſt had dominion and power given thee of God to bruiſe them, and to break them to pieces; and what thou haſt done unto their King ſhould not be reckoned againſt thee by the Lord, if now thou wert faithful to what he requireth of thee; for becauſe of the wickedneſſe of that generation which was grown to the full, did the Lord raiſe thee up as a plague upon them, becauſe of their unrighteouſneſſe, oppreſſion and tyranny, and they were made as ſlaves and bondmen under thy power, and without the Lord can they not at any time do any thing againſt thee, but what and if for thy wickedneſſe in the ſight of God, he ſhould make them inſtruments in his hand to accompliſh his wrath upon thee, even like as he made thee once his inſtrument to overthrow them, and ſuch hath been the Lords doings, even to overthrow his enemies

one by the other, and to use the wicked as a rod in his hand, to break them one against another like potsherds; and by that which comes to passe in these Nations, thou seems no lesse then to tread in their steps, and in a measure already goes on in their way in oppressing (through Tyranny, or suffering it) the people of God whose cause the Lord will assuredly plead against thee one day, who now suffers under thee in patience, and who can tell the purpose of the Lord, or what he may bring to passe concerning this thing, in raising up the wicked to be a plague to wickedness, and in suffering the oppressors to overthrow oppressions? this is by me in love to thee in sencerity declared, and by thee with soberness and in the fear of God it is to be considered.

Again there is another people scattered through all these Dominions, who is not thy friends nor wishers well unto thee or thy Goverment, who secretly murmures against thee, and envies thee, and even seekes God against thee and thy Government, which they judge to be not according to God, and bowes not to it in love; though they are forced to submit for a time, hoping continually if not hatching other wayes of Rule and Goverment to the overthrow of thee and thine; and these are more honest, and upright, and just in the sight of the Lord then the former; and indeed these are not nor their purposes accursed of the Lord, for many of them have been sufferers, and faithfully served their Nation with perfect purpose of freedom to the Lords People, and they have at this day perfect zeal for God and for his wayes, though not altogether according to knowledge, yet some of them are not far from the Kingdom of God; though they seek it not wholly in the right way, nor looks onely with a single eye; yet doth not the Lord hate them altogether because of their integrity towards him and zeal for him; who some of them have suffered imprisonment for truth and righousness sake, as they have wholly thonght; and their suffering hath not been altogether slighted by the Lord; and these are they known by name of the fifth Monarchy, of whom there is more then a few, with them that wishes well unto them, who will rise up for them rather then for thee, many of whom propounds well in their minds, though they

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have not power to effect it, becauſe their intent is not altogether according to the Lord, yet are many of them free from that whereof thy ſelf is guilty, and ſome of them are caſt out and wholly rejected without any juſt cauſe, as they ſuppoſe, and theſe things have grieved their ſpirits, and not onely kindled their rage and envy, but moved their ſincerity and honeſty againſt thee; wherefore they are not thy friends but rather thy enemies; and would not ſtand by thee or with thee in thy need, but rather I ſuppoſe would arm themſelves againſt thee and thy power, who highly charges thee (as they ſuppoſe juſtly too) with unfaithfulneſs and ſuch like, for they ſee that is not accompliſhed which hath been promiſed by thee, but the contrary, even one finger is become as heavy as was once the loynes; and their ſpirits are grieved againſt thee for ſuch cauſes, and who knowes but that the Lord may take the occaſion to trie thee and prove thee by them, for their hearts are high againſt thee and thy Government, and that upon good ground, as they ſincerely think.

Again, there is through thy Dominions a People gathered and gathering dayly by multitudes, who are called and choſen of him and faithful to him, who hath owned him above all things, and whom he hath owned and will own in the ſight of the whole world, and will encreaſe them to a numberleſs number, according to his promiſe; and even thoſe the Lord is making many who are redeeming out of the world, into the Government and Kingdom of Jeſus Chriſt, and theſe thou knoweſt are great and grievous ſufferers; by many hard and cruel oppreſſions, from thoſe who are in authority in thy Government, even unjuſt impriſonment and fines and burthenſome taxations, in many things hard to be expreſſed; and they undergo grievous perſecutions under thy Government, and wholly unjuſtly in the ſight of God, and alſo are caſt out of all power and place in it, and almoſt out of all ſubjects priviledge too; many of them being counted as vile amongſt men, though they are not ſo in the ſight of the Lord, Juſtice, and righteouſneſs and true Judgement they cannot have in all theſe Nations, not from thy ſelf nor ſubſervant Judges, of whom hardly can their cauſe be heard: but are deprived of their proper right, and of ſubjects freedom in Judicatories, and expoſed to all wrong

that may be by unjuſt men through unjuſt Judgement, and theſe things are not unknown to thee, and therefore art thou inexcuſable in the ſight of the Lord, and guiltie of their ſufferings in his preſence, who hath power to prevent it but doth it not, and theſe thus ſuffering in thy Government and under it, how can they ſtand for thee and thy Government, or out of pure love be ſubject thereunto, though be it known to thee that we (the People of God) doth not envy thy perſon or Government in the leaſt, neither hath purpoſe of ſeeking advantage againſt thee, or it to hurt or betray you by ſecret plotting or turbulent ariſing, as others may, yet friend the want of our prayers to God for thee, is worſe to thee then the ſecret plotting of all wicked men.

And how can we mention thee in our prayers to God except it be to be delivered from thee, who are dayly cruel and unjuſt ſufferers by thee or becauſe of thee, as I have ſaid, or how can we be friends to that Government, or ſubject to obey that power under which we dayly ſuffer ſuch hard and cruel things, as the loſs of our liberty and eſtates, and danger of life alſo? let that light in thy own conſcience Judge, though for all theſe things, we do rather pitty thee, and deſires thy repentance, then conſpires againſt thee, or wiſheth thy deſtruction, yet oughteſt thou to conſider of theſe things with a humble heart, and what a condition thou art in, who is hated of the wicked with deadly hatred, and not loved of the Saints becauſe thou loveſt not the Lord; alſo it might make thy heart to tremble to conſider how that thy Dominions are thus devided, and the affections of the people thus diſ-united, and few of them thy real friends, ſome having real offence given by thee; wherefore they are forced to loath that Government which is unjuſt; and others verily ſuppoſing of great wrong ſuſtained from thee, wherefore they are turned againſt thee.

Moreover & beſides all this, greatly it may be ſuſpected that even they in whom thou doſt repoſe confidence, who ſeems to cleave unto thee, may not be altogether true unto thee, though in appearance ſubject, yet may have ſecret hypocriſie and hatching of evil in their minds, if it were poſſible, to uncover thy nakedneſs, and ſome others alſo there may be, who may make uſe of places under thee, which may have no more affection to thee nor ſervice for thee, then while their own ends of great advantage are ſerved under thee, by their ſubjection to thy Government; and

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now friend, theſe things being juſtly conſidered and viewed by thee in righteouſneſs, how is thy Dominions as a broken veſſel, that cannot eaſily be bound up, and as a bruiſed reed not to be confided in by thee? and theſe ſeveral ſorts of people being ſubſtracted out of the whole, how few is it that thou wilt find that are thy real and faithful friends, who may ſtand by thee in a needful time; ſome out of envy cannot be ſubject to thee, and others for the fear of the Lords ſake cannot own thee in ſuch a Government, whereby the juſt ſuffers, even all men are ready to ſtand afar off from thee, and becauſe thou haſt denyed the people of God, therefore cannot he be thy truſt; and verily thy ſtate and the ſtate of thy Dominions are truly to be lamented, thou haſt ſo much ſought thy ſelf, that thou haſt loſt almoſt all people and their affections, every one judging themſelves to be the greateſt ſufferers under thee; Ah conſider, for thou art but the head of a disjoynted body, which may not eaſily be bound up to thee; and thou art loſt for lack of true knowledge, for the Lord hath done many things for thee though thou haſt not known it altogether, and much leſs then knoweſt thou of thoſe things which are eternal, which belongs to thy peace, it ſhewes thou ownes not the Lord who cannot own his people, but rather counts them thy enemies and ſuffers all evil to be inflicted upon them; and this is the greateſt of thy miſery, in that the Lord hath been ſo good unto thee, and thy promiſes ſo large towards him for the freedom of his people, and yet all forgot and the Lords goodneſs not anſwered, and his people made as ſlaves and bondmen under thee, ſuffering the loſs of liberty, and even their birthright priviledge in many parts of theſe Nations; wherefore be awakened O man, and ſleep not totally in careleſneſs, but remember thy ſelf, either to perform the good, or at leaſt to eſcape the evil which may ſuddenly come upon thee.

And this I have written to thee out of perfect love in the fear of God, without the fear of any man, or without any ſecret or open envying of thee, couldſt thou but own the Lord, he would be thy ſtrength to forgive all thy iniquities and blot out thy ſin, and to defend thee from all thy enemies; and above all things love Judgement, mercy and truth, and fear before the Lord, and let not his people be thy bond-ſlaves, who is more dear unto the Lord then all earthly glory is unto thee, and if thou couldſt own them, they would own thee in the face of all thine enemies,

many times haſt thou been warned, and that from the Lord, and thou ſhalt confeſs it, when the Lords hand is upon thee and thou delivered into the will of thy enemies, remember that I have told thee what the Lord hath ſhewed me, happy art thou if thou canſt receive it, that peace may be unto thee and not war, ſalvation and not condemnation, renown and not diſhonour, which waits for thee, except thou turn to the Lord.

Edward Burrough.

The Original of this was delivered to him in the ſeventh moneth, 1657.

To the Protector and Counſel.

A Servant of the Lord, and to you a friend wiſheth Grace and Wiſdom, the ſpirit of ſound Judgement, and the knowledge of God unto you, that in all things true Juſtice and righteous Judgement may be brought forth, and abound unto all people, that you may be more honourable, and may be made a bleſſing to your ſelves and this Nation, and to generations after you; but alas my friends, how long ſhall Juſtice and true Judgement be neglected, and the innocent deeply groan for want thereof? how long ſhall it be ere the diſtreſſed cry of the unjuſtly afflicted enter into your hearts, I ſay when ſhall your ear be bowed down to hearken to, and conſider of the guiltleſs cauſe of many of the faithful ſubjects, who lies deeply afflicted through this Nation, ſome under one cruel bond of oppreſſion and ſome under another, being moſt unjuſtly and wickedly impoſed upon them by cruel men, who perverts Juſtice and turneth true Judgement backwards, and neither fears God nor regards men, but contrary to Juſtice and the good Lawes of this Land, as men without reaſon and natural affections to mankind, doth act moſt illegally, to the grievous oppreſſion of many approved & faithful ſubjects, and the true knowledge and conſideration hereof is enough to pierce the hardeſt heart, and to vex the moſt patient mind, and undoubtedly the fierce anger of the Lord is greatly kindled becauſe of theſe things, and even againſt your forbearance, who ſeems

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to take little notice of ſuch cruelties and injuſtice when they are layed before you; for you do not relieve the oppreſſed, neither doth remove oppreſſors as you ought to do, and as the Lord requireth of you; what, hath the abundance of this worlds glory and its treaſure quite overcome and ſtollen away your hearts wholly from all ſence and feeling of the unjuſt ſufferings of your brethren, who have in times paſt as faithfully as your ſelves ſerved their Nation with their lives and eſtates, to the purchaſing of this peace and freedom out of the hands of tyrants, and ſuch may now juſtly claim the benefit of this peace and freedom, and to have a part with you therein, even by birth-right, and by purchaſe, and alſo by promiſe from ſome of your ſelves? but alas, while they have waited for it and thought peaceably to enjoy the ſame under you, are many of them entrapped into as great bondage as ever, if not more woful and unjuſt, and they are unjuſtly impriſoned and unreaſonably fined, and every way oppreſſively deale withall, and are even ſpoiled in their perſons and eſtates, & their lives often in danger, being through great injuſtice become a prey to their very enemies, who now takes occaſion to revenge their former cauſe becauſe of their faithfulneſs for the Commonwealth againſt them, and all this is done while you look on, and no way ſhewing your diſlike to theſe things, wch ſtrengtheneth greatly the hands of evil doers, to add to the bonds of the afflicted, yet are you without excuſe, for you are not wholly ignorant of theſe things, for the knowledge of them hath often been layed at your doors, yea and the very cry of theſe oppreſſions and cruelties reacheth through the whole Land, to the wounding deeply of all people that fears God, to know ſo great injuſtice and oppreſſion brought forth upon the innocent and faithful people, by ſome ſo far entruſted as having the Law committed to them; which they pervert and turns Judgement backwards, and the greater is the wound becauſe you who have power to ſtop and prevent theſe things, ſhould no more regard to ſet at liberty the unjuſt ſufferers, and to render Judgement upon thoſe as thus perverts true Juſtice, by whom the Land is filled with violence, whereby the name of the Lord is greatly diſhonoured, and the Government greatly reproached in many parts of the world, why, becauſe the faithful ſubjects cannot enjoy their birth-right priviledge, as they ought, according to the Law of God and

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man; for their equals, yea their inferiours have exalted themselves above and are become oppressors of the free born people, & divers ways doth these hainous oppressions & cruelties abound upon the innocent, and not for evil doing but for the exercise of their pure consciences towards God; for many hath been taken travelling on the high way, and some out of peaceable meetings, and some out of their Innes and friends houses, and by some wicked men in authority, without shewing just cause therefore, have just innocent men been whipped, or stocked, or imprisoned, or other cruelties done unto them, and yet the transgression of no just Law truely charged against them, neither have been convicted of any evil doing, but they have suffered wholly innocently, onely through the malice and will and pleasure of their enemies, who have taken occasion without any just offence at all to stock and whip and imprison many of the true and faithful subjects, and this hath not been done in secret but openly in many parts of this Nation, and you have had information of these things, that you should have been awakened to true Justice & Judgment, and this the Lord requireth of you, though the guiltless sufferers have born all these things without complaining, yet ought you to have Judged justly, according to their deeds, such as caused such cruelty and unjust sufferings, that for time to come the like might not have been brought forth, but the free subjects might live in Peace, and rejoice under the Government, and all perverters of Judgment and Justice might stand in awe and be afraid, so should you be a praise to ages after you, and likewise many who are at this present remaining in prisons in divers parts of this land, some upon one false accusation and evil surmizing, and some upon another, for a good conscience take; the cause of whom hath often bin laid before you, which seemed for the present to have some entrance upon you, yet little is brought forth by you as ought to be in that cause, for though none of any such doth complain unto you, who have and doth unjustly suffer, yet the Lord doth require you to set the oppressed and allely Imprisoned at liberty, and to bring true Judgment forth upon their persecutors; also there is another suffering great and grievous growing upon many, if it be not prevented, many faithful and approved men are dispossessed of their freedom, which truly belongeth to them by the law of God and man in divers Cities

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and corporations, because for conscience sake they cannot swear, by kissing the book and laying the hand upon it, according to the vain tradition in such causes formerly used; though to deal justly towards God and man in their craft and science they are bound by the Law of God, yet because they will not swear, and so break Christs Commands, are they threatned, and their windows shut up, and dis-priviledged of their trading, whereby they should maintain themselves and families in the Creation; and this one thing tendeth to the destruction of many, as in this world, and no little hurt will thereby grow to the whole Nation in a generation of time, and it is required of you by the Lord to prevent these sufferings, though many can forgo their own freedom in this world, and their lives also, rather then break the least Command of Christ, and thus are many faithful people made a very prey to their enemies, and in divers manners it is brought forth upon them; for many also suffers deeply in the house of correction, for reproving sin, and others are grievously spoil'd in their estates, because for conscience sake they cannot pay to maintain a professed Minister, or uphold a Steeple-house, for it is a common thing for a Priest to take (or have it done) four or five times so much by distress as any way he can prove a pretended due; and many other sufferings there are, which are only for conscience sake, as because some cannot put off a hat to a Magistrate, or the like; which gives an ill savour to the Government in which they are acted without reproof. Ah my Friends! be awakened to Justice and true Judgment, to relieve such unjust sufferers, and to throw down all such hainous oppressions and oppressors, that the Lord may yet make you and your Government blessed, after his long suffering to you which hath been great; for Justice and true Judgement in a Government is the happiness thereof, and the foundation for a long continuance; and on the contrary, cruelty, and injustice, and oppression being brought forth, the more is the Government unhappy and accursed, and the sooner will the Lord overthrow it, and bring it to a desolate end; and therefore my Friends, let this great enemy to your persons, government and whole Nation, to wit, persecution for conscience sake, be speedily removed, least the anger of the Lord break forth against you, and repentance be too late, for this know, in all ages the Lord stretched forth his hand, and

in his time he quickly avenged himself for his peoples sake, after their innocent sufferings born by them for a season, and he is the same and changeth not, and the same will he bring to pass; therefore I say again, be awakned, and let that deadly enemy be removed out of the land, as you tender your own safety and honour, and the glory of the Name of the Lord, and his peoples peace, even this very enemy, to wit, persecution for conscience sake, for it doth and will obstruct all your good purposes at home and abroad; It eats away the affections of all good people from you, and it eats out your strength and valour, and it consumes the weakness of all your enemies; verily, it is an enemy that will work your destruction speedily, both in this world and in the world to come, that of God in ye all shall witness me in the day of the Lord; I am your Friend, and these things do I write as a Friend unto you, as to warn you of that secret enemy, so much reigning and rebelling in this Nation, which indeed may work a greater distruction upon you then any forreign invader, and this in time you may witness to your grief and sorrow, if something by you be not done to suppress it; all health and peace I wish unto you in the Lord, and thus far am I clear from the blood of you and all men, come life or death.

EDWARD BURROUGH.

The several Copies of this was delivered to Oliver *and his Counsel, in the* 12th. *month, in the year* 1657.

Oh! OLIVER,

HAdst thou been faithful, and thundred down the deceipt, the *Hollander* had been thy subject, and tributers; and *Germany* had given up to have done thy will; and the *Spaniard* had quivered like a dry leaf, wanting the vertue of God; the King of *France* should have bowed under thee his neck; the *Pope* should have withered as in winter; the *Turk* in all his fatness should have smoaked; thou shouldst not a stood trifling about small things, but minded the work of the Lord, as he began with thee at first; sober men and true hearts took part with thee.

thee. Oh! take heed, and do not ſlight ſuch, leaſt thou weaken thy ſelf, and not diſown ſuch as the Lord hath owned, thy dread is not yet all gone, nor thy amazement; ariſe and come out, for hadſt thou been faithful, thou ſhouldſt have crumbled Nations to duſt, for that had been thy place; now is thy day of trial, take heed of joining hands with the wicked againſt the innocent, but hear the voice of God, and that will keep thee from hardneſs of heart, and mind the Law of God, with which thou maiſt anſwer that of God in every one, and his fear and his dread to be in thy family, and that thou maiſt come to break the jawes of the wicked, that rends the innocent; and that thou maiſt be eyes to the blind, and legs to the lame, and an help to them that cannot help themſelves; and take heed that any of thy ſervants that be under thy dominion of quenching the Spirit, or limiting the Holy one, but wait for the Wiſdom of God, that with it thou maiſt order all to Gods glory, and all his creatures, by which Wiſdom they were created and made, and that thou maiſt find the bleſſing of the Lord God with thee; and take heed of flatterers, and take heed of wild light ſpirits, that will ſpeak thee fair, but mind ſober men, for there is miſchief in many minds; but if thou be kept in the power of God, and live in it, thou wilt live over all, and ſtop and croſs and tread under the incents of wicked men; and take heed in any thing they be not thy executioners, for now thou haſt time, prize it.

A lover of thy Soul, and thy Eternal good, and for eſtabliſhing Peace and Righteouſneſs amongſt the people.

G. FOX.

The Original copy of this was delivered to him the 11th month, in the year 1657.

Dear Friend,

BE ſtill, and in the Counſel of God ſtand, and that will give thee wiſdom, that thou maiſt fruſtrate mens end, and calm mens ſpirits, and crumbel men under, and ariſe and ſtand up in the power of the Lord God, the Lambs authority, and fear not the face of man, but fear and dread the Lord God, then his preſence and wiſdom and counſel thou ſhalt have to throw down the

 rubbiſh,

rubbish, and quell all the bad spirits under thy dominion, and fear them about thee; live in the Lords power and life, then to thee he will give wisdom, and the pure feeling thou wilt come into, whereby thy Soul will be refreshed, and it will be thy delight to do the Will of God, and thy meat and drink, as thou in the pure Eternal Power, Counsel, Will and Wisdom of God dwells, things all will be made plain before thee, and to thee from the Lord God, in what thou doest for the Lord God thou shalt have peace and the blessing, and in that so doing, all the sober true hearted people will be one with thee in travels, sorrows and pains, and then in that a blessing from the Lord will come upon thee, will abound to thee and cover thee, as thou lives and art kept in the power and dread of the Lord God of Heaven and earth, where Wisdom is not wanting, nor peace lacking, but peace enjoyed, and counsel and instruction from the Lord God given, and the helping arm and hand that stretcheth over all the Nations in the world, thou wilt feel it, and with that thou wilt come to break down all mens ends that they have to themselves, and the worships that men invent, and images they have set up, for the arm of the Lord helps the righteous, by his hand he carries the Lambs, which arm is turned against the wicked stretched over them, and the hand of the Lord is against them that do evil, in which hand the Soul is, and brings it into peace; therefore live in the power of the Lord God, and feel his hand that is stretched out over the Nations, for a mighty work hath the Lord to do in other Nations, and their quakings and shakings is but entering. So this is the Word of the Lord God to thee, and a charge to thee from the Lord God, in the presence of the Lord God, live in the power of the Lord God of Heaven and earth, that will make all Nations to tremble and quake, for those be Gods enemies that be out of his power and counsel, and be thou faithful to God singlely, without respecting any mans person, but respect the Lord and his work, and be obedient to his will singlely, without any end to thy self. living in the pure wisdom, counsel and instruction from God, then wilt thou see Gods enemies that live out of Gods wisdom, power and counsel, fall in their pits, snare themselves, fear where there is no fear, slaying themselves with their envy, and the power of the Lord will clear all the wicked off of thee, as thou lives in it,

and

and art kept in it, and this is the Word of the Lord God to thee, and live in the wiſdom and life of God, that with it thou maiſt be ordered to his glory, and order his creatures to his glory, and be ſtill and ſilent from thy own wiſdom, wit, craft, ſubtilty or policy that would ariſe in thee, but ſtand ſingle to the Lord, without any end to thy ſelf, then God will bleſs thee, and proſper thee in his wayes, thou wilt feel his bleſſing in thy generation, and thy mind ſtayed upon the Lord, thou wilt be kept in perfect peace, without any intent to thy ſelf, to the glory of the Lord God, and there wilt thou feel no want, nor a failing nor forſaking, but the preſence of the Lord God of life with thee; for now the ſtate of this preſent age is, the Lord is a bringing his people into the life which the Scriptures were given forth from, in which his people ſhall come to have unity with God, with the Scriptures, and one with another, for their eſtabliſhing is in righteouſnes, truth and peace, in which is the Kindom of God.

From a lover of thy Soul, and Eternal Good.

G. F.

For the Protector.

FRIEND,

THE Salutation of my life wiſheth well unto thee in the Lord, and moſt eſpecially that thy precious Soul may be redeemed out of death to God, and live, that thou mayeſt have a reſt and habitation in him, when this world is no more.

Now whereas it is a general out-cry among the Teachers and people of this Nation, and alſo is doubted and hath been ſometime objected by thy ſelf, that the people called *Quakers* are deluded and deceived, and in errour, and ſuch like; and now if it be poſſible that thy ſelf and and others may be reſolved concerning us; put therefore all thy objections and doubtings into plain poſitions, or let the wiſeſt of thy Teachers do it for thee, and whatſoever thy ſelf or any for thee can object againſt us, or what thou doubteſt of, or ſtumbleſt at, either in reſpect of our doctrines or practice, let the matter be ſtated in plain words, in poſitions or queries, and if God permit, a ſufficient anſwer thou maiſt re-

ceive, to remove all conſcienceous ſcruples, and to confound all ſubtile alleadgements and evaſions, whereby hereafter for ever thou maiſt be altogether inexcuſable of all doubting or ſpeaking againſt us, or ſuffering evil to be done or ſpoken againſt us upon that account; and this am I moved to give forth and ſend to thee, that thou maiſt be ſatisfied, and all things tried and made manifeſt in the ſight of all men, and that all raſh Judgement and falſe ſuppoſition, which lodgeth in the hearts of many, may be confounded and brought to nought, and let it be left off, to cry out deceivers and hereſie, &c. and cauſing any to ſuffer upon ſuſpition thereupon, but bring all things to light and true Judgement, that what is proved to be the truth may be owned, and not perſecuted any more, for we are willing to be made manifeſt to all men, and if any thing be objected againſt us, which may not be ſufficiently anſwered and reſolved to ſober men, then our enemies are more free, and hath whereof to glory in againſt us; but and if all occaſions of ſtumbling be removed by anſwers according to the Scriptures, and our principles, practices and doctrines thereby vindicated, then let all the Teachers and all our adverſaries ſhut their mouths from biting at us, and railing againſt us, and accuſing of us to thee, and let thy ear be ſhut from believing lyes againſt the innocent, and let none ſuffer in thy Dominion under the cruelty of men upon ſuch a ground; and hereof I ſhould be glad to receive an anſwer, and to joyn iſſue in this cauſe, and in the mean time alwayes am a lover of thy Soul, but a witneſs againſt all oppreſſion;

E. BURROUGH.

This was delivered to his hands at Hampton *Court, in the* 4th *month* 1658.

For the Protector.

FRIEND, Know that there is a God that doth whatſoever he will, all power is in his hand, and he bringeth to paſs the Counſel of his own heart, and he rules in the kingdoms of men, & bringeth down & ſetteth up, he killeth & maketh alive, & he changeth times & ſeaſons & Governments, & bringeth

bringeth to nought the counsels of men; for all power in earth and in heaven is in him; and all his doings are right, and his wayes are equal; and thou and all mankind are as clay in the hand of the potter, he can honour and exalt as he pleaseth, and he can mar and break to pieces and dishonour whensoever he will, wherefore be humble and low in heart before him, for he is the highest power that subdueth all things under his feet; if he wound who can heal? and if he kill there is none can make alive; and know thou it is the Lord God Almighty that doth this; in whose hands are the Issues of life and death, and he it is who can break thee down and build thee up, who can wound thee and restore thee, and bring thee to destruction, and say unto thee return, and to know him that doth this, belongs to thy eternal peace.

Wherefore hearken thou to the word of the Lord, that thy soul may come out of death and live; and fear the Lord God, before whom thy heart is naked and bare; who can mould thee and change thee, and fulfill his pleasure upon thee, even according to his own will, and who shall say what doth he? and now come to consideration, and let thy heart be more upright before him, & chuse his way and counsel, that he may blesse thee, and seek his face to behold his countenance, that thy soul may be satisfied by his word, and the milk of the word may nourish thee unto life immortal, and mind his pure presence which is life, even God with thee; Christ the *Immanuel* to dwell with and walk in thee; which is the promise of the Father; and first come to the principle of God, and feel the word of God in thy heart, that will beat down the nature into which temptations enters, and the word will bring thee to War against and to overcome all thy enemies, which would defile thee or betray thee; and it will bring thee to know a birth immortal born in thee, and a Crown immortal received from God that dies not nor fades not away, and then he that Rules over heaven and earth will be thy shepherd to feed thee, and thy Teacher to guide thee, and thy Counsellour to direct thee in all things; and thy immortal soul will be satisfied with the bread that cometh down from heaven which the Father giveth, and the Covenant of God and the mercies of *David* that are sure will be revealed,

and

and his promiſe fulfilled in thee; and life and immortality brought to light through the Goſpel which is the power of God, which deſtroyes and puts off, and confounds the firſt man and his knowledge; and wiſdom, and his ſin and righteouſneſs, all which is in tranſgreſſion againſt the life of God, and the Goſpel the power of God being received, it will raiſe up the ſeed of God in thee, and bring thee to know the ſecond *Adam*, the image of the Father which the Devil hath nothing in, but he overcomes the Devil who hath been the Lamb ſlain by tranſgreſſion, ſince the foundation of the world; and he it is that comes out of death that muſt take away thy ſin and deſtroy it, and cover thy nakedneſs, and create thee anew, and give thee acceptance in the Father whereby thy ſoul in him may be refreſhed, and a habitation in him thou maiſt have when this world is no more, and for this thou oughteſt to wait above all things.

And friend, thou haſt need of the Wiſdom of God, which is from heaven to guide thee in all thy affairs, that by it thou may be preſerved from the will of thine enemies, and from all that hate thee, that their eye may be blinded that watch for evil, and their wiſdom and policy confounded and brought to nought that hatches miſchief againſt thee; ſo feel a meaſure of the Wiſdom of God in thee to guide thee in dread and Authority, and thy enemies will be afraid; for to walk in the fear of the Lord and in his Wiſdom and Authority, in Juſtice, truth aud righteouſneſs, that will make thee a greater terrour unto thy enemies then all worldly policy and craft; the Nations will over reach thee, if thy ſtrength be there, and if Judgement, Juſtice and Righteouſneſs be neglected by thee, how ſhould the Lord honour thee and defend thee; nay he will bring diſhonour, and give thee into the will of thy enemies; for want of truth and juſt Judgement cauſeth a Land to mourn, and her People to ſit as a widow comfortleſs, wherefore love Judgement, truth and righteouſneſs, and walk therein, and thou wilt leave a praiſe behind thee and a witneſs to other Ages that thou haſt ſerved the Lord in thy generation, and then thy memorial ſhall never die, nor thy name come into reproach among the heathen; wherefore let all oppreſſion be removed, and let the juſt go free, and let

Judge-

Judgement and righteouſneſs run down, and be thou a praiſe and a bleſſing to all that do well, and a terrour and a dread to all the contrary; ariſe and ſtand up for the Lord, and he will give thee ſtrength and victory, and will make thy horn as Iron and thy hoof as braſs to puſh down down and tread under the high places of Idolatry, in all the Apoſtatized Churches both Papiſts and others out of the life of the Apoſtles, and as thou comes into the life the Apoſtles were in, then thou wilt ſee and fathome over all this Profeſſion of Chriſt, and all theſe Churches that are without the life of Chriſt which is come up in the Apoſtacy, and as the life of God ariſeth in thee thou wilt ſee who the falſe Prophets are and deceivers which Chriſt propheſied of ſhould come, and *John* ſaw were come in his dayes, which hath over-ſpread the Nations, and theſe are they which hath the ſheeps cloathing upon them; but inwardly they are ravening Wolves, and ſuch are they that will flatter thee for great Benefits and places, and large maintenance, they have Chriſts words and the Apoſtles words, the ſheeps cloathing, but they that put not into their mouthes they will prepare War againſt them, and raven upon them, caſt their bodies into priſon or ſpoil their goods; and wilt thou bring thy name into diſhonour to all the Saints upon earth, by defending of theſe in their evil wayes, thou oughteſt not to do it, nor to ſuffer the innocent to be troden down and deſtroyed for denying ſuch, and witneſſing againſt them that are out of the life of Chriſt, and a great overthrow will the Lord make among thoſe Teachers, and ſuch a Miniſtry that need to be defended by carnal weapons, and by ſtockes and priſons; for ſuch Teachers and Miniſtry is not of Chriſt, as is manifeſt; and as People have been ſcattered after them for ages, ſo they ſhall again be gathered from them by the ſpirit, to follow the Lamb whetherſoever he goes.

And take heed theſe Teachers come not too near thee, neither put confidence in them, for their hearts are not right before the Lord; and they will flatter thee while they hatch evil againſt thee, but ſtand over them in the Dominion of God; and if they ſow ſpiritual things, let them reap carnal by a free gift, and if they have flocks let them eat of the milk freely given them, and if they have planted any thing let

them eat the fruit, as it comes freely, and be not thou combered about maintaining Miniſters, but free thy ſelf of that burthen, neither ſuffer innocent men to be troden down and deſtroyed in their perſons and eſtates about the maintaining of ſuch Teachers, which is become the grievouſeſt oppreſſion in the Nation.

And as concerning thy family, thou haſt need of Gods wiſdom to guide thee, that thou mayeſt Rule in Gods Authority over all light, looſe, proud, wanton, ungodly, and deceitful perſons; take heed of ſuch ſpirits, for they will be a temptation to thee to draw thee into evil, and into the world out from God, let no ſuch be thy companions, nor remain in thy houſe, leſt they betray thee with flatteries and honour which periſheth, and ſuch profeſſe much love and great duty in words, yet they being out of the fear of the Lord, cannot be bleſſed unto thee in their ſervice; wherefore love ſuch men and let them be thy companions that fear the Lord; and that are ſolid and ſober and upright, ſuch as may be good examples before thee, which will quench evil and not increaſe it in thee; and though ſuch appear not in flatteries towards thee nor with a double minde, yet they will be faithful to thee, and ſuch will the Lord bleſſe unto thee; and let no drunkards nor covetous, evil minded perſons that ſeeks themſelves and not the Lord have place with thee, for they will be a diſhonour to thee, and bring the curſe into thy family: and love ſuch as makes conſcience of their words & ways, and be not an oppreſſor of the tender conſcience of any, but let the Lord be Ruler there both in thy ſelf & in all thy family; and be of a pittiful, tender mind and ſpirit towards ſtrangers and all people; and be kind and long ſuffering towards all, yet let Juſtice reach to all tranſgreſſors, and be an example to all in Authority under thee; and let not evil and cruel hearted men bear any place, for ſuch renders thee and thy Goverment diſhonourable, and by ſuch the Land is filled with violence, and the juſt mourns, whereby the bleſſing is kept far away, & the curſe near, ready to devour: Now friend, if thou come to be guided by the ſpirit, and with the wiſdom of the Father, then thou wilt bring the Nations into good order, whereby the inhabitants may live in peace and perfect freedom

dom from all oppreſſions and vexations that now is a bondage upon the juſt and upright, for there is great corruption entered into all places, and ſorts of men, and when the Lord toucheth thy heart and makes thee rightly ſencible of all things as now they ſtand, then thou wilt ſee the Miniſtry as now it ſtands to be quite degenerated from what the Miniſtry of Chriſt was in the dayes of the Apoſtles, before the Apoſtacie; and as it now ſtands there is much of it which is to be thrown down to the ground, and cruſhed to pieces; for its corrupted altogether, even in the way of its ſetting up and of its Call; and in the way of its maintenance and practice, in all theſe things it is corrupted and degenerated from what the Miniſtry of Chriſt was before the Apoſtacy; And this may be proved by the Scriptures, and ſo it is not to be upholden by thee, but to be corrected and thrown down the rather.

And likewiſe in Magiſtracy, thou wilt ſee great corruption entered, and abundance to be purged out, for it is much degenerated from the ſtate as it was ordained of God, and in the Lawes there is much to regulate and correct, when thou comes to the principle of God in thee; if ever that ariſe in thee, it will bring thee to threſh down and trample down all unjuſt men that handles the Law, and all ſuch that Judge for gifts and rewards; and all ſuch Lawyers that devours the innocent for gifts, that will not plead the cauſe of the poor without great Fees; and all the Prieſts that Preach for hire, and the Teachers that teach for filthy lucere and to get gain, all ſuch men will be counted as bryers and thorns by thee, to be plucked up by the roots, and to be cut up as evil trees which cumbers the ground, for ſuch doth corrupt the Land and cumbers it; and if ever the Lord doth ariſe in thee he will reward them by thee according to their wayes, whoſe wayes are corrupt before the Lord.

And as concerning thy War and Armies abroad in *Spain*, ſomething there is in it known to the Lord, ſeek not thy own honour in it, but be faithful, and leave the iſſue of all things to the Lord; make no Covenant with Idolators, but tread down their idol gods that they have ſet up, and hew down their mountains in which their confidence ſtands, and plow up their ground that the ſeed may be ſowen after thee: its

honour enough to be the Lords plowman, be thou faithful in what the Lord calls thee to; and thou shalt have thy reward, and seek his honour and he will honour thee; and let thy mind be to the Lord in all things, and feel his word and power and presence in thee, to quench all that which is contrary, and then thou wilt be blessed in this life and in the life to come; but if thou continue in thy oppression, the Lord will suddenly smite thee.

By a Friend unto thee in the Lord,

This was given to Oliver Cromwel *his hands at Hampton Court in the 6 Mon.* 1658. *about a Moneth before his death.*

E. BURROUGH.

For Oliver Cromwel.

FRIEND,

THe Lord hath visited thy house, because thou hast suffered thy servants, to smite the Servants of the Lord, and Lambs of Christ, and prisoned his Lambs, and Sons, and Daughters, some until death; Therefore *thy sons, and daughters, and servants will I take away with death, and visit thee and and thy house with sickness* saith the Lord, and thou shalt know that I am the Lord who reigns; therefore spare my Sons and Daughters, that I may spare thee and thy house, and that thou mayest know that I am the Lord; Oh! how art thou fallen under men? and thy house will suffer as long as my Sons and Daughters and Servants suffers by thee and thy servants, and die in prison, and you not visiting them, nor suffer their own friends to visit them; therefore take heed least thou become as weak as water.

And Friend, thou shouldest have invited all the Christians upon earth in all Nations that are against popery to thee, to come in and joyn with thee against popery, for thou hast had authority, stand to it, loose it not, nor abuse it, nor let any other take thy Crown, and do not stand cumbering thy self about

bout dirty Priests that flatter thee for means, for thou hast had fair warnings, and thou hast had power over Nations, for Nations begins to be upon heaps, and Nations and tongues, and multitudes are waters, and the beast hath power over them who hath long reigned, and they begin to swell, and the whore sits upon them; nevertheless, do not thou heed nor fear them, nor be of a doubtful mind, neither fear their amazements, but let thy heart be single to God, and wait, that the seed of God in thee may come until the top stone be layed, and invite all them that professe against the Pope in all Nations to joyn with thee against him, and do not loose thy Dominion nor authority, nor the wisdom of God, but with that thou may order all, that will keep thee single in heart and mind to the Lord, and let thy souldiers go forth with a free willing heart, that thou may rock Nations as a cradle, and keep thou in the fear of the Lord, and all thy souldiers, and them that be under thee, this is a charge to thee in the presence of the Lord God, that thou nor them may lose the dread of the Lord, for that is it that strikes terror in the hearts of all people, and set all the prison doors open for them to come forth that are imprisoned for Churches and Ministers maintenance, and worship, and learn the pacience, for the Lords work is begun already in other Nations, and the patient spirit remaines in the Lords work, for that is it that tries, stands and abides, which gets the victory, and obtains the Crown; if any hurt come to thee, it will be through thy disobedience to the Lord.

I am a lover of thy soul and Eternal good, an establisher of righteousnesse.

Written the tenth of the 6th month, 1657.

G. FOX.

This is for the Protectors Kindred, his Wife and Children, to be read soberly by them in the fear of God.

FRIENDS,

REmember, that by the Lord you were raised from a low state, and when he will, he can abase you and bring you

down, he gave you the Palace of Princes, and threw out the high and mighty before you, becauſe of their wickedneſſe, which was great in the ſight of the Lord.

Oh, remember this every one of you, and come to the witneſſe of God in you, and be humble, and meek, and lowly, and let the Lords fear be in your hearts, and be of a tender ſpirit, having your mindes exerciſed in purity, in holineſſe, and in righteouſneſſe, and exalt not your ſelves, nor be lifted up in your hearts in the pride and vain glories and honours of this World, leaſt the Lord caſt you down, and make your name and poſterity a reproach, as he hath done many before you, even for that cauſe was the generations of the *Stewarts* caſt out, and if you walk in the ſame ſteps, and do the ſame things, and become guilty of the ſame abominations, and ſuffer the Children and Servants of the Lord to be perſecuted (as many are at this day, ſome until death) ſhall the Lord ſpare you? nay, he will cauſe you to feel his hand of judgement, and bring you down with ſorrow, and he will vex you in his wrath, and ſmite you with his rod more and more, till you learn his fear, and depart from all your iniquities, and the Lord will deface your glory, and pull down your crown, and he will make you know that he is the Lord that doth whatſoever he will; Wherefore humble your ſelves under the hand of God, and ſearch your own hearts, and caſt out the abhominations that vexeth the ſpirit of the Lord, and ſuffer not the people of the Lords pretious flock to be devoured, and made a prey to the wicked, for becauſe of this, the rod of affliction cometh upon you, and may ſuddenly break you to pieces; but mind the ſeed of God in you, which is oppreſſed, and wait to know the power of the Lord which will redeem you out of ſin and death, and reconcile you to God, and bring you into fellowſhip with himſelf, to enjoy peace and reſt for your ſoules, that you may be made heires of the inheritance of an endleſſe life, and this would make you truly honourable, and will be more ſatisfaction to you, and joy and content, and true rejoycing, then all worldly crowns and worldly glories, which will waſte and conſume away, and leave you miſerable; and remember that you are now warned from the Lord God, by whom I am moved to write this unto you in dear and tender

love

love to you all, and one day you ſhall witneſſe it: And as concerning the Quakers (ſo called) who are accounted as vile in the ſight of men, and are caſt out of all power and place in the Nation, being deſpiſed of all, and alſo are reproached, perſecuted, and impriſoned, and all manner of evil and injuſtice unrighteouſly done and ſpoken againſt them (by wicked and corrupt men in authority) yet are they the Children and Servants of the living God, and greatly beloved of him, and are as dear to him as the apple of his eye, and his power and preſence is with them, and the time is at hand that the Lord will make their perſecutors fall, and their enemies bow and tremble, though now they ſuffer unjuſtly, and are troden down, as not deſerving a place on the earth, yet it is for righteouſneſſe ſake, and becauſe they ſhew forth the image of the Father, and not for evil doing; and will not their ſufferings lie upon you? for many hundred have ſuffered cruel and great things, and ſome the loſſe of life, though not by, (yet in the name of the Protector) and about a hundred at this preſent day lies in holes and dungeons, and priſons up and down the Nation, and ſome at this time are ſick nigh unto death, whoſe ſufferings cries for vengeance, and the Lord heareth the cry; wherefore ſave your ſelves, and let the innocent be delivered, and the cruel bonds of oppreſſion broken, and the exerciſe of a pure conſcience go free without perſecution, and then the Lord will turn away his anger, and ceaſe to ſmite you with his rod which hath been upon you, and he will give you peace, and make you bleſſed if you come to be lead by his ſpirit into all truth: and though theſe innocent Lambs of Chriſt ſuffer thus under this preſent power, yet are they not enemies to you, but are friends to your perſons and families, and pitties you, and loves you, and deſires well for you in the Lord, that you may repent and be healed, and even that your hearts may be opened, to receive refreſhments to your ſouls, and that you may be eſtabliſhed in righteouſneſs and truth over all your enemies, and may not be confounded, nor your poſterity brought into reproach, which is haſtening upon you, and though our love be diſpiſed & we accounted hateful in your ſight; and looked upon with deriſion; yet we bare all things in patience, truly deſiring your returning and repentance

ance; and not your deſtruction, but if theſe doleful ſufferings of the Lords poor Lambs be continued by this preſent power, it will deſtroy you and undo you, and break you, and confound you; and the Lord will not ceaſe to ſmite you with his rod of ſharp rebukes, and he will make you know his Peoples cauſe ſhall not be unpuniſhed, Oh did you but know how hundreds have and do ſuffer, how the bodies of ſome have been tortured by ſtocks and cruel whippings, and how ſome lies ſick in ſtinking holes and dungeons on the ground, or a little ſtraw at beſt; ten or often more in a priſon together; and ſometimes their own friends not ſuffered to come to viſit them with neceſſaries; Oh did but your eyes behold, or your hearts perceive the greatneſs of the cruelty which ſome of the Lords dear ſervants and your faithful friends undergo, it would make your hearts ake, and your ſpirits to tremble, and all this is done in the name and under the Authorty of (*Protector*) therefore how ſhould the Lord but lay it to your charge and afflict him and his family; he will make you know there is a God, that can do whatſoever he will, and that life and death are in his hand, and all creatures are as clay in the hand of a potter, and he rules in the Kingdoms of men, and pulleth down one, and ſetteth up another according to his pleaſure, but if the love of God be with-holden from you, it is becauſe of diſobedience to him, and your tranſgreſſion; Wherefore be obedient to him, and love his wayes and judgements, that he may make you more happy, with a Crown Immortal that never fades away; and remember once more the Lord hath warned you, by a Friend unto you in the Lord,

E. BURROUGH.

Written the 1. day of the
7. month, called *Sept.* 1658.

Copies of this were delivered to divers of his Children and Kindred the day before he died.

To

To thee, Richard Cromwel (*called*) *Protector of these Nations, is this moved of the Lord God of heaven and earth, to be written for thy Instruction from him.*

THere is a great & mighty & innumerable people come & coming up out of *Ægypts* Land, travelling towards the Land of rest, promised of the Lord to them, to be obtained and enjoyed by them, and they do and have sojourned strangers in these Nations (over whom thou art called to Rule, and appointed chief Governour) this 7 years, and greatly are and have they been afflicted and oppressed, and even trodden down through unjust Judgment and unrighteous dealing, by the Rulers and Inhabitants of the Land; and all the dayes of thy Father the late Protector, they were held in great captivity and bondage, and unrighteous men made them a prey, and layed heavy yoaks of cruel sufferings upon them, and daily increased their task; and something thy Father did for them in their journey of great distress, yet but a little of what the Lord required of him, and what the Lord looked for that he might have done, for power was in his hands given him of the Lord, but he was not fully obedient; and therefore was the Lords hand stretched out somewhat against him and his Family, and he was smitten of the Lord, and suddenly taken away in Judgment, for he hearkened not to the Counsel of the Lord concerning that people, neither did fully relieve them from oppression, but slighted many warnings from the Lord, & the day of his visitation passed over, and death took him away in disobedience, while this people were yet under great oppressions, for he left above a hundred of them in prisons, unjustly suffering for righteousnes sake, and not for evil-doing; and in this he fulfilled not the Will of God, but left his name and glory somewhat stained, because of these things; and though the Lord chose him, and shewed love unto him, and gave him power over his enemies, and made him an Instrument in his hand to break down great oppressions, yet he was not obedient to the end, to do my will saith the Lord, but left something undone which he was truly called unto. Now this innumerable people that is come and coming up, as a-

foreſaid, are them called *Quakers*, and this *Ægypts* Land, is that great darkneſs, ignorance, and wickedneſs, and falſe ways and worſhips in the Apoſtacy, and fleſhly bondage to ſin and death, which all the world, and kindreds, and multitudes that are unconverted to God lives and walks in; and that Land of reſt promiſed, to which they travel, is, the peaceable and quiet dwelling with the Lord, free from the heavy oppreſſion of ſin and iniquity and cruelties of men, and free in the exercile of their pure Conſciences by the Spirit of the Lord, as it ſhall move and lead them into all truth; and their ſojourning as ſtrangers, is, their denying and deſpiſing the world, and all its glories, and walking in the daily Croſs of Chriſt, whereby they are crucified to the love, and reſpect, and renown and honours of the world, and are come out of kindreds, tongues and people, counting the reproach for Chriſt great riches, not reſpecting men, but the Lord altogether in all things, and alſo their ſuffering unrighteuſly, falſe impriſonment, and ſpoiling of their goods for righteouſneſs ſake, this is their ſojourning as ſtrangers; And that ſomething, that thy Father did for them, is, he releaſed many of them dives times out of priſons, where they were unjuſtly caſt, and he ſignified ſometimes his diſpleaſure againſt them that made them ſuffer, and ſhewed love to them in hearing their innocent cauſe, with ſome reſpect thereunto; and that which he did not, which he might have done, is, he took not away Tithes, that cauſe of great oppreſſion to many, nor the unrighteous laws wholly as he ought to have done, and as the Lord required of him.

And know thou from the Lord, that this ſame people are the people of the Lord, and beloved of him, and as dear to him, as the apple of his eye, and his preſence is with them, and he leads them as a flock by his Spirit into all truth, and who ſhall bleſs them ſhall be bleſſed, but he that acts againſt them ſhall not proſper, but be ſmitten of the Lord, for their cauſe will the Lord plead in his Judgments, and avenge them of their enemies, and the dread of the Lord God ſhall fall heavy upon the heads of their perſecutors, and though they are hated of all men, and are under great afflictions, yet are they a Juſt people, and innocent, ſeeking the good of all men, and are peaceable towards all, and receiving all manner of wrongs and evil, and ſpeakings againſt

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them by ungodly men; but they render to no man evil for evil, but bleſs them that curſe, and do good to their enemies, and bears all things from all men in long ſuffering and patience for they are learned in the practices (of doing and ſuffering) of the holy Apoſtles and Prophets, and are of the ſeed of *Abraham*, who was the friend of God, and they were thy fathers friends, and are not enemies to thee, nor to righteous Government, but wiſhes well unto thee in the Lord, and that thou may not be deſtroyed in wickedneſs, but be eſtabliſhed in righteouſneſs and peace in thy Government, to rule in Gods authority over all wicked men that may ſeek thy hurt; and we deſire for thee, that the Lord may give thee wiſdom & a perfect underſtanding, and the Spirit of juſt and ſound Judgment, to Judge righteouſly in all things, and to ſettle the Government in true Judgment, that the principle of *God* in every man may anſwer to it, in defending and preſerving and protecting all that walk in truth and righteouſneſs, and being a terrour to all evil-doers; for, for that end is rule and government ordained of *God* amongſt men, to be a praiſe to all that do well, and a terrour to all that do evil; and now the Lord having ſuffered it to be brought to paſs, that thou art ſet up in thy fathers ſtead to be chief Ruler amongſt men, this the Lord *God* Almighty requires of thee, as thou hopes to proſper and be bleſſed in this life, and to enjoy life Eternal when this world is paſſed away; and this is the Word of the Lord *God* unto thee, be humble, meek and lowly in heart, and exalt not thy own horn, nor ſeek not this worlds honour, but ſeek the Lord with thy whole heart, and let Juſtice and true Judgment and righteous *Government* (which is according to the Law of *God*) be ſet up and exalted in the Nations, and come to know in thy ſelf the Dominion and Authority of the Lord *God* over ſin and tranſgreſſion, and to keep down and condemn all that which is contrary to *God* in thy own heart, and that will make thee a dread and a terrour to men and Nations, and then the Lord will be thy Crown, and his people will rejoice in thee, and lift up their hearts to *God* for thee; if thou throw down and aboliſh all unrighteous lawes and decrees, which have been ſet up in the days of ignorance, and yet ſtands, whereby the Lords dear Children are afflicted and oppreſſed at this day, and eſtabliſh ſuch a *Government* which is juſtly according to *God*, in which righ-

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teousneſs and truth, Juſtice and true Judgement may run down, and all the contrary may be ſtopped and chained, and limited and confounded; and then that which thy father left undone, the Lord will fulfil through thee, and doing theſe things, the Lord would make thee truly honourable and happy, and bleſſed in this life and in the life to come; but in doing the contrary, the Lord will make thee a curſe, and take thee away in his Judgements, and thy name ſhall be left a reproach to ages for ever; and if thou do rule in oppreſſion and cruelty, and ſuffer the innocent to be deſtroyed for want of true Judgement; then ſhall thy dayes be fewer then thy fathers; if thou be diſobedient to him, the Lord ſhall cut thee off, and thy memorial ſhall rot; and this is the Word of the Lord God to thee.

And as for this afflicted & ſojourning people, they deſire nothing to thee but truth & peace & righteouſneſs, & no more of thee but Juſtice, Juſtice and true Judgement, and that they and their little ones, which to them are brought forth, may ſojourn in peace, and quietly paſs through the Nations, till they come up to the Land of Promiſe, and they may not carry away of the glory, nor riches of this world with them, nor ſeek great places of honour from thee, nor be hurtful to thee, nor the people, nor to mankind in their ſojourning, only what the Lord Commands them, that they muſt do, and what he forbids, that they muſt not do, for they have choſen the Lord to be their Leader, and to give him their obedience in all things; and thy Government ſo far as it is according to God, they will not deſtroy nor rebel againſt, but are true friends thereunto, & ſubject in all things; and if thou walk with the Lord, and chuſe him for thy Counſellor, and abaſe thy ſelf, and altogether exalt him, and preſerve his people that fear him, then ſhalt thou proſper, and thy name ſhall be greater then was thy fathers, & the numberleſs number of this (now) diſtreſsed people will be unto thee a ſtrength, and ſtand by thee in thy day of trouble, and defend thee and thy juſt Government, and their hearts ſhall cleave to thee, and thou ſhalt proſper for their ſakes, and none of thy enemies ſhall ſhall have power over thee to deſtroy thee, though many may ſeek for thy life; Wherefore my friend awake, awake, and now conſider the day of thy viſitation is preſent, and thy fathers is paſt, and now thou haſt a time to gain unto thy ſelf everlaſting honour and renown, or otherwiſe

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to leave thy name a curſe and a reproach for evermore; do thou hearken to the voice of the Lord, and fear his dreadful Name, and bow before our God that made Heaven and earth, who rules in the kingdoms of men, and pulleth down one, and ſetteth up another at his pleaſure, and as he will, and he will make thee know that he lives and reigns over all, and doth whatſoever he will, and if he ſmite thee, none ſhall heal thee, and if he wound thee, none ſhall comfort thee; Therefore take him for thy Counſellor, and beware of the wicked counſels of men, for thou haſt many enemies, and they would rejoice to ſee thy fall, and if the lord be not on thy ſide, thou cannot long ſtand, but if thou be obedient to him, and preſerve his people, and break down all oppreſſion, then thy enemies ſhall fall, and thy foot ſhall tread them down, and the terrour of the Lord ſhall be upon all that hate thee; but thus ſhall it be done unto thee, if thou be diſobedient to him, and reject his Counſel by his ſervant.

I am thy Friend, and a lover of thy Soul, and ſeeks thy happineſs in this world, and in the world to come, known to many by of the name of

EDWARD BURROUGH.

The Original of this was delivered to him, a few days after he was proclaimed Protector.

To Richard Cromwel, *Protector (ſo called.)*

FRIEND,

THou being chief Magiſtrate of theſe Nations, and Dominions belonging thereunto, Carry thy ſelf wiſely in the fear of God, and take heed of being lifted up, but be low, and grave and temperate, then thou wilt foreſee dangers that would happen to thee, and come upon thee, and not a plot or act againſt thee, but wiſdom foreſees; live in that; mind the humility of *Moſes*, the meekneſs of *Moſes*, and the humility that *Solomon* the King ſpeaks of, who ſayes, That before honour was the humility,

Prov. 15. And keep on thy own legs, in the power and ſtrength of the Lord, waiting for his wiſdom from above, by which all things were made and created, with which wiſdom thou mayeſt be ordered to *Gods* glory, and all thou haſt under thy hand to his glory, that with it thou maiſt feel the bleſſing of the Lord *God* of glory and life with thee, whereby thou maiſt come to ſee the Law of God, and counſel and wiſdom and ſtrength from him, and underſtanding and knowledge, that with the Law of *God* received of him, thou maiſt come to anſwer the principle of *God* in every man, which Law of God, the higher Power, goes over all tranſgreſſors, and with that order the Creation, which will let thee ſee as it did *Moſes* that meek man, before any tranſgreſſion was, the firſt tranſgreſſion upon the earth; this Law the higher power to which the Soul muſt be ſubject, the which is a terrour to the evil-doers, a praiſe to them that do well, is higher then all the tranſgreſſors & evil-doers upon the earth, and a terrour to them that do evil, which Law and higher Power anſwers the Principle of God in every one that do evil, which goes from that of God in them. Now this is for the praiſe of them that do well, for them that do well are led by the Spirit of God, and ſuch lives in the power, and this Law was not made for the righteous, but for ſinners and tranſgreſſors; now there is no ſinner nor tranſgreſſor upon the earth, but firſt goes from the principle of God in his own particular, then he goes out of the fear of *God*, and loſes his Wiſdom and Counſel, and ſuch will turn the ſword backward againſt the righteous, which the Law was not made for, and by ſuch hath all the righteous upon earth ſuffered, and ſuch hath been all the perſecutors upon the earth from the foundation of the world, that is firſt gone from the principle of God in their own ſelves, and have been in authority, they have perſecuted the juſt, and turned it againſt the juſt, and made a prey of ſuch as reproves in the gate; yea, they that departs from ſin and evil, comes to be their ſcorn, and theſe were they that made men offenders for a word, and compelled others to do ſuch things which they could not, but ſin againſt their own Conſciences, and againſt the Lord, and ſuch the Lord ſoon cut down, and cut off, and ſwept away; and often when things are young, they are tender, but when they grow up into proſperity, they grow wanton, and forget the Lord; therefore friend, live

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in Gods Wisdom, if thou wilt reign in his power and strength, then none shall touch thee, and all them that fear God, will be on thy side, and take thy part, and be one with thee in all thy sufferings, yea, till death.

And friend, let no wilde raw flatterers that will be lifted up by gifts, rewards or high places bear any Offices, for such to thee will be a burthen at last, and will clog thee, and flatter thee for their own ends; shake off such spirits from thee, and let no Judges or Justices or Priest be authorized that will persecute men for Religion, for such are not in the mind of Christ nor the Apostles, for they wrestled not with flesh and blood, nor warred with it, but with the principalities and powers and rulers of darkness, and spiritual wickedness in high places, *Eph.* 6. 2. that they struck down, which caused the enmity amongst people, and they did not strike at the Creatures, nor wrestle with them with flesh and blood, with such they did not war withal concerning Religion; and Christ, when they would have had fire come down from Heaven to consume them that opposed him and them, Christ rebuked them, and told them, they knew not what Spirit they were of, and he said, he did not come to destroy mens lives, but to save them; so all Judges and Justices and Priests, that will have mens lives destroyed, and war with flesh and blood, and wrestle with that about Religion, they are not of the mind of Christ and his Apostles the true Ministers, for abundance of prisonment to death and blood-shed hath been in these Nations, by the blind zeal of Magistrates, Judges, Justices & Priests; therefore thats the cause the Lord hath turned them upside down, that they stand not long, because they fight against the righteous and the just, and wrestle with creatures, and flesh and blood, such are not worthy to have the names of Magistrates nor Teachers, as thou maist read. And friend, take heed of letting any Goaler bear Office thats a drunkard, prophane swearers, as many of them is, or letting people lye long in goales, twenty or thirty together, for such they learn badness together one of another, and Goalers be bad examples to them, that they are worse when they come out, then when they went in.

And friend, take heed of letting any Judges exact upon the people in the poor Countries where they come, and their Courts by tricks, but keep them all to so saying and so doing, not saying one

one thing and doing another, for they have made many people come up to them 200 miles, and when they have come, they have said, they do not mean as they speak, and this be their tricks, as by their writs they must appear personally, and then when they come, they must appear by Attorneys or Counsellers, when the poor man knows his cause well enough himself.

And friend, take heed of holding up the Priests, and them called Ministers, and giving them means and maintenance, for which they do not work, least in thy name they sue the people, and cast in prison till the death, and so make thy name to become a cloak for their persecution; for who sets them on work let them pay them their wages, and whom they work for, let them give them their meat, and that will be like the Ministers of the Gospel; and now thou being free of these things, keep thy self so.

And friend, here is a great talk of Religion and Ministry, and Profession and Christianity, but if thou did but feel that which we feel and see, it would grieve thy heart, so much pride and haughtiness, and loftiness amongst people, and hard heartedness, that there is so many beggers, cripples, blind, lame men and women and children on their knees, women lying with children in their lapps up and down every corner, in the streets and high wayes and Steeple-house doors, throughout this great rich City, that never knew want, and do not know many of them what to eat and drink and put on; now if these things enter into thy ears, and tenderness strike thee, and thou consider, thou wilt feel it.

Now there hath been a cry of the Jewes hard-heartedness, that turned against Christ; now friend consider, the Jewes that took Tithes had a Store-house to put it in, and the Tenths were enough for to relieve the strangers, fatherless and widowes, that there need not be a begger amongst them; Now I say, the Tithes of this Nation would give strangers, fatherless and widowes and Priests enough both, if they had Store-houses to put it in, that there need not be a begger amongst them, as there was not amongst the Jewes, but then you must own Christ is not come in the flesh; for these Tithes were set up since the dayes of the Apostles, for they preached them not up, but down, as *Heb. 7.* but they have been preached up since the Apostacy, when all the woe hath been, and before the Apostacy among the true Christians, there

there was no want among them, every one had for his neceſſity; now look amongſt all the Magiſtrates and Miniſtery hear, and ſee how things are out of order, though there ſhould be never ſuch true Lawes given forth, yet putting them into ſuch corrupt Magiſtrates hands; they will never act them, but wreſt them and pervert them and turn them againſt the righteous, and by that the juſt ſuffers.

And friend, let none bear the office of Judge, Sheriff, Juſtice or Miniſter, thats headdy, perverſe and peeviſh, for ſuch often ſlay themſelves by their envy, and it eats out the good in them, and they will be a burthen to thee and a grief both, thou living in the Power and Wiſdom of God, the ſimplicity in thee will be burthened as it is in us, and thou dealing in truth, it will ſtand by thee, and anſwer the Principle of God in every man; for ſuch cauſes many poor men to go away with ſorrow and grief.

And let no man bear office, whatſoever his office may be, that would have honour before he have humility, for ſuch will more mind honours below, earthly, and favours of men, then Juſtice, and are out of *Solomons* ſteps, who ſaid, before honour is humility.

And friend, take heed of giving Titles to men, nor do not learn to do it, but mind *Elihu* that young mans counſel that ſpake to *Job* that great rich man the Judge, who ſaid, if I give Titles to man, which he had not learned to give Titles to men, his maker would ſoon take him away, as thou mayeſt read *Job* 32d. and the laſt.

And friend, it is a juſt thing for thee to make all thoſe Miniſters that have caſt into priſon abundance of the ſervants of the Lord God, becauſe they could not put into their mouths that for which they did not work for, nor never hired, and yet like ravenous Wolves caſt them into priſon, for bidding them repent and fear God, and lay away their pride and their rings points, and ſuperfluities, and tell them of their coſtly apparel, wearing gold rings and coſtly apparel, as ſaid the Apoſtle, it was not the wearing of gold or coſtly apparel, and ſuch it may be for ſpeaking to them have been caſt into priſon, and for telling them they be out of the Doctrine of Chriſt; now to make all theſe put them out of Priſon again and all

those Justices likewise as have cast friends in prison for biding People fear God; it may be moved of God to cry repentance through a Town, or reprove sin in the gate, they cast them into prison as sturdy beggars, though men or women of sufficient estates; now this gives an evil savour, now to make them put them out again, that will be for the convincing of People, and be a sweet savour, and the bringing and shewing the wisdom of the Lord God to thee.

And friend, take heed of having any to compell another to maintain his meeting house, or his Clark to say *Amen*, but that every one maintain his own meeting house, and if he will have a Clark to say *Amen*, let him pay him his wages, and every one if he will have a Minister, to maintain his Minister, for ther's many thousands in the Nations that they need not to say unto them know the Lord, that hath the Law of the Lord written in their hearts, and put in their minds, and are come under his Government, and knowes Christ to be their Teacher, and hears him, as God said, This is my beloved Son hear ye him, and the Apostle said to the *Hebrewes*, God spake to our Fathers by the Prophets and visions, but now in these last dayes he hath spoken to us by his Son, whom he hath made heir of all things, and upholdeth all things by the word of his power.

And friend, let no drunkard nor swearer or prophane man keep Innes, Taverns or Alehouses; but such as fears God, whose houses are wholsom to lodge travellers, that no young nor old People may be nursed up in such idle places to act wickedness, and to keep Games and sports, and things to play in their houses on purpose for people to spend and passe away their time in vanity, now this is an ill savour to a Christian life, and which is common in the Nations.

And friend, let none that is called a Minister that comes and creepes under thee for maintenance, Tythes, and augmentations, let him first go plant, and plough, and threth, and get a flock, and then let him reap and eat, for that is the Apostles counsel, take it to thy side; and then thou wilt not be cumbered with Ministers, then thou wilt come to know the publick service that belongs to thy place, which is to do Justice.

And friend, let no officer whatsoever that is covetous after

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gifts or sums of mony, rewards or Bribes, let no man that is such bear office; for the gifts, rewards and Bribes blindes his eye, and make him he cannot do Justice, for because of such the helpless is not helped, and the jawes of the wicked is not broken, and for that cause the Lord brings Judgement upon a Land; and men are blinded with earthly honours, gifts, rewards and high places, and puffed up with honours, and do not see it how the Lord brings Judgement upon them and overturns them with his hand, & yet they take not notice who are crying peace, peace, but sudden destruction comes upon them; so thy time is now, consider as thou stands in the Wisdom of God, and lives in his fear, counsel and dread, and feels his hand and arm, and stands in his Wisdom and power, thou wilt prosper and reign, but if any earthly honour blind thee, the Lord will come upon thee when thou dost not see it, and turn thee into the earth, which the earthly honour comes to, and where God layes it down in the dust; but whose honour is from him thats from above, and hath his Wisdom and Power by which he made all the creatures, they shall reign with the Lord God in his Power, strength and arm.

And friend, take heed how thou let any perverse, peevish, crosse, malicious Justice or Magistrate whatsoever bear any office, that will not do Justice except they have earthly honour, but are in strife and peevish against them that cannot give it them, such Magistrates have left the Counsel of *Solomon*; but its honour for men to do justice, and it will be an honour for thee to do Justice, and see that Justice be done, and the greatest comfort in the world to thee, in that thou wilt have peace with God everlastingly, and happiness for ever, and his blessing, and know a world that hath no end; so the Lord God Almighty preserve thee in his Wisdom, Counsel and strength over the heads of his enemies in thy self, and in the world both, that thou maist come to live in that which comprehends the world, which was before the world was made, in that, and with that thou maist come to order the creatures, by which Wisdom of God they was made and created to his glory: And friend take heed of putting of honest, godly men out of the Army, or putting them out of place, being Justices, and such as fear God, in so doing thou wilt blame thy self,

and weaken thy Authority, and remove thy ſelf out of the hearts of them that fears God.

From a lover of thy ſoul and thy eternal good and eſtabliſhing of righteouſneſs. G. F.

From the Church of Chriſt and Elect Aſſembly, called of the Lord and gathered by his ſpirit, and redeemed by his Power from amongſt men, & out of all the many falſe Sects upon earth into fellowſhip with the Father, and with the Son, to follow the Lamb whitherſoever he goes, and we are named in ſcorn, and known in the Nations by the name of *Quakers*.

To thee Richard Cromwel *choſen to be Protector, and chief Magiſtrate Governour of theſe Nations of* England Scotland, *and* Ireland, *a faithful preſentation and ſalutation, by a ſervant of the Church.*

WE are rightly and truly ſenſible in all things of the mighty hand of the Lord God who brings all things to paſs by his own Power, and according to his will, and in heaven and earth, and over the Kingdoms of men he ruleth and Reigneth, he buildeth and breaketh down, and planteth and plucketh up, and he pulleth down one and ſetteth up another, and who may ſay what doeſt thou? or why doſt thou it? for he is a great God and a mighty, and his Majeſty is terrible, and all things in heaven and earth, and all the ſons of men, are at his diſpoſure, whoſe dominion is from everlaſting to everlaſting, and he may be feared and had in reverence by all creatures that hath life and breath.

And in particular we are ſenſible of his great and mighty Power, who hath of late years in theſe Nations once and again overturned and overthrowed and changed at his pleaſure, times, and powers and Authorities, and Dominions, and he hath brought down the mighty from their ſeats, and ſtained the Crowns and glories of the honourable, and broken the ſtout-hearted, and the oppreſſors and their Governments, as poc-

potsheards one against another, and made the highest of men of no respect before him; for he hath pulled down and set up whom he would according to his will, and in all these things hath his hand been, the very doer and accomplisher thereof, that he might be known and feared amongst all People through the whole earth, who is the dread and terrour of men and Nations.

And as for thy Father the late Protector, great things and honourable did the Lord do for him, in raising him up and casting out his enemies before him; and giving him victory and power and renown through Nations; and we know the Lord shewed favour to him, and gave him strength, wisdom, and valour, and a right spirit; and he was called of God into that great work, to subdue the grievous tyranies once ruling over tender consciences, and to break down the great oppressions which for ages had caused the just to groan, and the Lord was with him in victory and went before him, and was his defence and preserved him from great dangers, and from the wills of all his enemies, and made him prosperous against them all; but yet we know (to say no more of him) he did not wholly fulfill the will of the Lord, nor the work which he begun, but became disobedient, and abused his great deliverances and Authority, and did not set free the oppressed altogether, but left mountains of oppressions, and grievous yokes of bondage unbroken down, and unsubdued; and the Lord smote him and took him away in judgement because thereof.

And as for thee, who art now set up in his stead, we certainly believe that the hand of the Lord is in this matter, if but to try thee, and it is he that hath brought it to passe, not expected by any, nor much sought after by thy self; but its come to passe, a thing out of and contrary to the thoughts and expectations of the whole Nations art thou attained to this place of Government; & therefore we must acknowledge something of the great hand of God in it, being come to pass as out of due season, yet may the Lord make it seasonable, and we patiently wait to receive what the Lord brings to pass thereby, knowing that thou art in the hand of the Lord to do whatsoever he will with thee and concerning thee; and

if thou fear him and walk with him, and chuse him for thy Counsellour, and be obedient to him, and seek his glory alone, and not thy own honour and greatness, then the Lord will do great things for thee, and by thee, and accomplish his own work through thee, which fell in thy Father hand, and thou wilt be blessed and renowned and honoured for ever, and thy name shall be had in respect in generations to come, and hereby the present thoughts of many shall be confounded; but if thou do harden thy heart against God, & live carelessly, and neglect his cause, and despise his Name and honour, & seek thy own renown, and oppresse the just in thee, and without thee, and suffer the poor to groan under the cruelty and burthen of oppressing men and Lawes in thy Government, without relief from thee, and go on in *usurped Authority*, as some evil men before thee, then shalt thou not prosper, but the Lord shall bring thee down, and lay his hand of judgement upon thee, and thy name shall be a reproach to the Saints for ever, and the heavy hand of vengeance shall be upon thee, and pursue thee more then any before thee, and the Lord will deliver his People by another way; and this is not in flattery and fainedness to thee, but as the Lord lives, our God shall bring it to pass in his day, and thou shalt be the witness.

Wherefore O man, seek the face of the Lord, and inquire diligently of him, and hear his word that thy soul may live, and feel a measure of his spirit in thee to lead thee into all truth, and set his presence before thy eye alwayes to direct thy steps, that he may bless thee with Power, Wisdom, Authority and Dominion, to perform the duty of thy place faithfully towards the Lord and all men, as he requires of thee; and if thou first seek the Kingdom of God and its righteousness, and the reconciliation between the Lord and thee, and come to feel the Elect seed of God raised up over all the contrary in thee, and transgression, and thy own will and affections, and that which is of the flesh in thee judged and condemned by the word in the heart, which makes the immortal soul to live, and be refreshed in God, and the heir of the promise of God born in thee, and hereby shalt thou have an assurance and hope of life Eternal, to

rest in perfect peace with God; when this world is no more, but passed away with thee, and also in this present time, wisdom and valour, and true Nobility shall be added to thee, and the spirit of Power and Dominion to make men and Nations be afraid and fear, and all evil men, and such as seeks the hurt of thee and thy Government, shall be blasted and confounded, and all good men be encouraged and made strong, and the whole Nations kept in peace and unity, and the truth and peace of God shall hereby flourish amongst us, to the honour of the eternal God, and to thy renown, if thou Rule and Govern for him, and by his Spirit and Authority.

And we are truly sensible of the great charge of this place, & also of the multitude of perplexities and dangers to thy self occurring and happening thereby, dangers from open enemies by their malice and cruel plots, and dangers from thy pretended friends, and they of thy own house by secret surmisings, dangers in Martial and Civil affairs in this Nation and abroad, so that we certainly, believe nothing save onely the Wisdom of God and his Power can preserve thee & carry thee to go through, & faithfully fulfil so great a place, and to discharge it truly in the sight of God and just men, neither maist thou be defended and preserved by any other means, from the wills and plots and envy of evil men, who may watch for evil against thee, to destroy thee and blot out thy name, and thy fathers posterity out of the Land; Wherefore take heed to thy self, and fear God, that he may bless thee, for this is a subtil and crafty generation, and the Nations are politick, and the Inhabitants thereof wise and deceitful over whom thou art set, and with whom thou hast to deal; Therefore beware of men, for many may seek after thy hurt, and some may flatter thee, and shew seeming great respect unto thee, and profess great service of love to thee in the Nations and in thy Family for a season, till their own ends of advantage be accomplished, and may in the very time hateh evil against thee, and secretly invent to uncover thy nakedness and betray thee, for many men are treatherous; but thou receiving a measure of the Wisdom of God, it will guide thee over all such, and thou wilt see into

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the hearts and spirits of men, and to discern between love unfained, which will seek thy good & not self, & that love which is fained, which will flatter thee and blind thy Judgement, and lead thee into snares, and such as will the least flatter thee, will be the most true to thee; so beware, and let not vain flatterers, and proud ambitious and ungodly, self-seeking men, nor drunkards, nor covetous, nor politick and deceitful men and spirits have any place in thy heart, nor in thy house, nor in places of authority and trust in thy Government, for such men will be a snare unto thee, and a dishonour to thee, and the cause of Gods wrath & curse against thy person, family and whole Nations, for such men God will not bless, nor thee nor the Government for their sakes, & this thou wilt find true one day; therefore chuse unto thee such men as fears God, who are just and humble, and upright-hearted, who are sincere and faithful to the Lord, who hath the Wisdom of God, and true nobility of spirit, in righteousness and simplicity, free from the prophanness of this evil world, let such be thy companions to wait upon thy person, and to Govern and Rule in thy Family and Nations, and let such be put in trust, who will not be treacherous, for such are blessed, and will be a blessing to thee and the whole Government, and we know that the Lord gives respect and regard to the upright that fears his Name, and such he will accomplish his work by, to thy renown, and the peace and happiness of the Nations, more then to craft and policy, and the wisdom and subtilty of this world, for thereby the Lord will never fulfil his work, nor prosper a Ruler nor his people; and if thy strength and defence be there, and not in the Lord and his pure Wisdom only, thou canst not prosper, but the Nations & men will over-reach thee, & beguile thee, and thou cannot be happy, nor thy Government be kept in peace, but a little measure of the fear & power and wisdom of the Lord God from heaven in thy heart, & amongst such as are thy Counsellors, to guide you & Govern you, will be of more value and worth unto thee in thy place and condition, then all worldly policy and wisdom and craft, which with God is not regarded, nor of him ever blessed; and if thou deny the Lord and righteous men, and chuse thy own way and

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this worlds wiſdom thats from below, then thy truſt and ſtrength ſhall pierce thee and make thee feeble, and of all others thy ſtate will be the moſt miſerable, if thou be given into the policy and deceipts of treacherous men; ſo be wiſe and ſeek the Lord, that he may be thy truſt, and put not confidence in vain man, whoſe heart is deceitful, and deſperately wicked.

And as concerning the condition of theſe Nations, they are in a broken ſtate, much devided and divers in Judgements, and far out of good order, for there is much corruption and abuſe in all orders and places of men, and much to be purged out and Judged, both in Magiſtracy and Miniſtry, before righteouſneſs, peace and truth, union, joy and faithfulneſs, can embrace one another amongſt the Inhabitants of the Nations, for both are in a diverſion & degeneration from what they were at the firſt ordained of God, and this I could clearly manifeſt unto thee, for the Nations are but newly come out of Popery, having put off but part of the dreſs of that pollured Whore, and the garments of profeſſions in Religion, yet ſmell thereof, as not being throughly purged from her abominable Idolatries and ſuperſtitions, as thou maiſt ſee when the Lord opens thy eye, to view the preſent ſtate of all things.

As for Magiſtracy, it was ordained of God to be a dread and terrour, & limit to all evil-doers, & to be a defence & praiſe to all that do well, to condemn the guilty, & to juſtifie the guiltleſs; but the exerciſe thereof at this day in theſe Nations is degenerated, and ſome that are in authority are greatly corrupted, and regards not the Juſt and pure Law of God to Judge onely thereby, but oppreſſeth the poor by injuſtice, and ſubverts the good Laws of God and men to a wrong end and uſe, abuſing Authority, and turning the ſword againſt the Juſt, whereby true Judgement is turned backward, & the innocent made unjuſtly to ſuffer for righteouſneſs ſake, through the corruption of men in Authority, and didſt thou but know what we know in this particular, it would pierce thy heart; Why? It is frequent amongſt ſome of the Judges & Magiſtrates to commit a juſt man to priſon, & impoſe ſome great fine upon him, and to caſt him into a dungeon or hole

among thieves and murtherers for a long ſeaſon, for no other offence or breach of any Law, but becauſe he cannot put off his hat to them, and reſpect their perſons by bowing the hat or knee; and many others that fears God, and for Conſcience ſake cannot ſwear upon a book by kiſſing it & laying hand upon it, becauſe Chriſt ſaith, *ſwear not at all*, though they deny not to do and ſpeak the truth in all things, as in the preſence of God and all men; and many others, that becauſe they are moved to cry againſt ſin, and declare againſt the iniquities of the times in Teachers, Rulers and People, that highly abounds, perhaps in a Market, or Steeple-houſe, or High-way, or other place, as they are moved of God; and many others becauſe for conſcience ſake they cannot pay Tythes nor give mony and wages to a maintain a Prieſt, or falſe Teacher that they receive no profit by, or to maintain a Steeplehouſe, where the world worſhips in vain traditions, and not in the ſpirit and power of God; and many have been taken out of peaceable meetings where they were waiting upon the Lord, and ſome out of their Innes, and friends houſes, and many have been taken on the way, travelling about their lawful occaſions, and ſome from their callings, and labours, and for theſe cauſes, through the envy of wicked men, and without any juſt conviction of the breach of any Law, or any lawful tryal, or examination, have hundreds of juſt men being wholly innocent, been ſent to priſon and layed many Moneths, and ſome for years, or whipt, and put in the ſtockes, and grievouſly abuſed by cruel executioners of wicked mens envy and injuſtice, and upon ſuch grounds onely, and for ſuch cauſes mentioned, and without the tranſgreſſion of any juſt Law have and do at this day many hundreds of faithful ſubjects ſuffer hard and cruel things, long and ſore impriſonment, and cruel and ſharp whipping, and ſtocking, and unjuſt baniſhment out of Towns and Cities, yea, Friends its hard to be expreſſed and large to be declared how many of the Lords ſervants, do and have ſuffered great injuſtice in theſe Nations, through the abuſe of good Government, and degeneration of Magiſtracy from its perfect ſtate and place whereunto it was ordained of God in the beginning; and moreover, great have been the abuſes

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by ſtricking, and beating and hallings, and kickings, and revilings, and reproaching, whereby many have ſuffered unrighteouſly, and not relieved nor defended by ſuch in Authority as ought to have done it, neither the evil doers at all corrected and puniſhed as ought to have been, though known to men in power, and thus it is happened to us in our age, well doers are puniſhed as tranſgreſſors, and evil doers go free, and thus its manifeſt, Magiſtracy and Government, Rulers and Lawes are greatly degenerated and ſubverted from what they ought to be according as the Lord ordained them; for all this may be proved particularly, ſo that the Nations are out of good order, and the State of Government and Rule degenerated, and men in Authority and places of truſt corrupted, not being in their own hearts ruled by the ſpirit of the Lord, and therefore they cannot rule for him among men, juſtly, and righteouſly, as the Lord requires; and alſo ſo great hath been the degeneration in Government in theſe Nations of late years, that many faithful and juſt men that have been in great places of truſt, both in Martial and civil affairs, through the envy, and evil ſurmiſing of others, have been turned out of all place and Power, and not ſuffered to give their judgement amongſt men, but been caſt off as unprofitable, though no evil could be charged againſt them, whereby the Lord hath been offended; but all things and places of men muſt be new moulded and corrected, and purged, and regenerated, that true judgement may flouriſh, and righteouſneſs and truth proſper, as in the beginning, and this will the Lord ſuddenly bring to paſs by his own Power; and if thou oppoſe it, thou ſhalt not proſper, but be cut off, and taken out of the way; For the ſpirit of the Lord hath been provoked to wrath becauſe of theſe things, and his anger is kindled againſt the Nations, and he hath overthrown and will once more overthrow till he come whoſe right it is to Rule, whoſe ſhall be the Government and Kingdoms, and all his enemies ſhall be ſlain.

And as for the publick Miniſtry as now it is in its preſent Eſtate, we certainly know and teſtifie from the Lord into [illegible], and to the whole Nations, that it is not the ſame

Miniſtry of Chriſt which the Apoſtles had, nor by the ſame power and ſpirit, but is wholly degenerated, in Call, in practice, and in maintenance, and in all things from what the Miniſtry of Chriſt was in the dayes of the true Churches, before the Apoſtacy; and it is as now it ſtands in degeneration, not of God, nor in the power and ſpirit of Chriſt Jeſus, nor hath it the ſame end and effects as the Miniſtry of Chriſt once had, but its taſted, and tainted with the ſpirit of Antichriſt, which long hath ruled in the world, and its become a grievous oppreſſion in the Nations, and people are not converted nor turned to God from their evil wayes, but remains unprofited; and to ſay no more of it, though much I might ſay, what I affirm of it I may prove by the Scriptures againſt the wiſeſt of them before thee if thou pleaſe, *viz.* That as now the Miniſtry ſtands, it is not perfectly the ſame Miniſtry the Apoſtles had, but is degenerated from what the Miniſtry of Chriſt was in the dayes of the Apoſtles, and true Churches, before the Apoſtacy, and if ever God touch thy heart thou wilt ſee it ſo, when the Spirit of Chriſt is chief Judge in thee, thou wilt witneſs this to be true; and then may not thy power uphold any thing which is contrary to God, when Government is purged and made pure from all its preſent degeneration.

Again, there are many and divers ſorts of Sects, and gatherings of People, and Profeſſions in Religion of ſeveral contrary Judgements and opinions, and worſhips in theſe Nations, and theſe People over whom thou art ſet to Rule are divers, and devided in their wayes and minds, and Profeſſions of Religion, ſome looking for, and ſeeking after Chriſt, in ſuch a manner, and others after another manner, all crying loe here is Chriſt, and thus he will come, and loe he is there, and ſo will he appear, and ſome are inventing, and ſuppoſing ſuch a Government the beſt, and others contrary to that, and many are (as) diſtracted in their thoughts, not knowing what to ſeek, or what to look after; ſome are for ſuch a Government, and Religion, and others for another, and peradventure each one of all theſe may ſeek to thee for protection againſt ſuch as oppoſeth them, commending and juſtifying their own way, and Sect, and Form and Religion, againſt all others, and craving Lawes to maintain them-

themſelves, and their Sect, and to ſtop and limit all other wayes as Hereſie, becauſe differing from them, and they will each of them turn and wreſt the Scriptures, from the mind of the ſpirit that gave them forth, to prove their own opinions and Profeſſions to be right againſt all others, but now thou maiſt know that the Scriptures were given forth by the one Spirit of God, and is the teſtimony of one truth, of one ſavour, of one true worſhip, and one onely true Religion, and not many, and divers wayes, and them that are of divers judgements and worſhips, and Religions, and yet all pleads proof from the Scriptures for what they Profeſſe and practice; all ſuch perverts the Scriptures, and wreſts them, who are thus divided and unſetled in Religion, and they ſhew that none of them hath the ſpirit that gave forth the Scriptures, which ſpirit leads into all truth, and in it is the true worſhip of God, and the true Profeſſion and practice of true Religion, and that ſpirit onely underſtands its own words in Scripture, but all theſe divers Sects and heaps of People that are divided in worſhip, and about Religion, hath not the Spirit of God that gave forth Scriptures to lead them into all truth, and guide them in the perfect way and pure Religion which the Apoſtles and Churches of Chriſt were in in their dayes; but all theſe many Sects that are thus devided are riſen up ſince the dayes of the Apoſtles, and are of another ſpirit, and of a falſe Religion; and as for ſuch called Miniſters, they will be hurrying about thee, and flattering thee with fair and crafty words, and ſmooth Petitions, and requeſts for protection and eſtabliſhment from thee, and for large maintenance, and ſtipends and Tythes; And poſſibly they may complain to thee againſt ſuch as cannot give them hire, and Tythes, but may reprove their evil and covetouſneſs, and wickedneſs, Begging for Lawes againſt ſuch, and crying out againſt Error and Hereſie, becauſe ſome may be moved to cry againſt their deceits and oppreſſions, and for the like cauſes they will run about thee, and ſeek their own advantage, and this we know their nature and ſpirit is ſuch, and hath been for many ages.

But now friend, do thou ſtand in Gods Authority, out of, and over all ſuch Teachers and Sects, and come not under

any of them that have the form of godlineſs but want the Power, who are in the Apoſtacy, from the liſe and pure Religion that the Apoſtles were in, nor believe them not that ſhall ſay, loe Chriſt is here, or loe he is there; or who ſhall Aſcend to fetch him from without, or when ſhall he come from far to ſave his People? go not thou after any of all theſe, but hearken to the word of God in thy heart, and know that Chriſt is within thee, elſe thou art reprobate, either do thou take in hand to exalt any one of theſe Sects, or ſome of them above others, neither defend and maintain any of them againſt others of them, nor tollerate not one of them above another, for if thou do, it will betray thee and the Nations Peace, and ſet all ſpirits on fire about thee, and while one is pleaſed and may pray for thee, others will be vexed againſt thee and curſe thee; wherefore be not troubled about theſe things, nor cumber not thy ſelf about Religion how to eſtabliſh it for it is in Gods hand onely to eſtabliſh his worſhip and Religion, it belongs to him, as he will, and not as man by his policy and wiſdom; but ſtand free from them all, and neither eſtabliſh any, nor perſecute any Sect whatſoever, but let them all have their courſe and ſeaſon, they will fall and periſh of themſelves, and the good old way, and truth, and the pure Religion only will remain, and let them cry one againſt another,; and rebuke one another, and meddle not thou with that, but onely let thy Lawes and Authority preſerve mens perſons and eſtates, from the wrong one of another, that all men may live peaceably under thee, and no man wrong his neighbours perſon or eſtate; and thats only thy place to rule in outward affairs, but not to rule over any mans conſcience, to compell him to ſuch a worſhip, or to limit from ſuch a worſhip in Religion, that belongs not to thee, but to the Lord, who alone will be the Ruler and guide and exerciſer of his peoples conſciences, and if thou do medle therein, thou ſhalt not proſper, nor be bleſſed in thy deed; ſo leave the eſtabliſhing of Religion to the Lord, and let all theſe Sects manifeſt if any of them have the ſpirit & Power of God in them, & with them, & let them ſhew their weapons of the ſpirit, for onely ſuch as hath the power and Spirit of God in them will overcome, and ſuch will be increaſed and grow, and [illegible] nor none can hinder, and

ſuch

such that want the Power and Spirit of God, in and with them, may flourish in their form for a while, but they will be blasted and wither, and it is vain for thee or any to uphold such, or endeavour to establish them, but if thou meddle on these accounts, it will undo thee, and confound thee; therefore be wise, and know what the Lord requires of thee perfectly, for if thou leave that undone which God requires, then shalt thou be condemned, and if thou do that which he requires not, then shalt thou not be free, and this is written in love to thee, to inform thy mind, how to walk towards the Lord, and the people over whom he hath set thee; and as for the maintaining of Ministers, let that alone also, and be not troubled about it, for it was ever the false prophets and deceivers that preached for hire, and went after gifts and rewards, and sought money and gifts of people, and they that do the same now were never sent of God, nor are they such as shall convert people to God; for who are the Ministers of Christ, will not seek to thee nor to men for wages, and Tithes, and money, but live of the Gospel, and not compel great sums of money from people to maintain them in their families in pride, in fulness and idleness, such things are great oppressions in this Nation, and a horrible filthy thing in the sight of God, and because thereof will the Lords Judgements come upon the Land; if thou were but rightly sensible what casting into Goals, and what suing at Law of poor people, and what spoiling peoples goods by destraint, and all for and about Tithes and Priests wages, it would make thee admire the wickedness of that generation; but do thou let them alone, for they do shame themselves, and undo themselves, and loose the hearts of all good people by their own doings, and stand over them all in Gods Authority, and know a measure of the Spirit of God in thy own heart, and thereby thou wilt discern and try and judge of the spirits of all men, and their religion, and the Spirit will lead thee in the pure Religion, and worship God in Spirit and in truth, so let not thy mind be exercised as all about establishing Religion, nor about maintaining the Ministers, but be subject to what the Lord requires of thee, and learn his will, and do it, and then thou will be [illegible] in this world, & in the world to come.

And friends know this that the Lord is doing a great work [illegible] to worship